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The

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DUPLICATE
LUTHER • NORTHWESTERN
THEOLOGICAL SEMINARIES
ST. PAUL, MINNESOTA

CHURCHMAN

SIXTY CENTS



IT is more than meat and drink to have the right to be with my people, to give them in the name of the living God courage to live and courage to die. In these men and women who go forth to their labor until the evening, many of whom endure sufferings unspeakable and privations that are often appalling, I see the blood brothers of Jesus of Nazareth. To leave this daily ministry to such a people is to break my heart. But better a broken heart than a life made false and loathsome by cowardly retraction.

ALGERNON SIDNEY CRAPSEY

From the famous letter Dr. Crapsey wrote to his bishop, following his own deposition for heresy, 1906.

A NATIONAL JOURNAL • ESTABLISHED 1804

The Heresy Hunters Sound Off

EDITORIAL

175.3

The Open Forum

Duty

TO THE EDITORS: An important duty of a Christian is to put into practice weekdays what he has learned on Sundays. "Faith without works is dead," we have been told and we should seek to carry out this teaching. There are many unchurched people who look up to a regular churchgoer for advice and counsel on how to live and we must not disappoint them. In the office or shop where we are employed we should seek to practice the teachings of Christ especially as to kindness and unselfishness toward others. In the field of international affairs our country should typify the Christian spirit. We should not seek to take advantage of other nations and should always treat them fairly. In following the teachings of the Prince of Peace we should be willing to discuss our differences with them, with the aim of preserving the peace. The alternative of an atomic war is too horrible to contemplate. So let us as a nation set a worthy example to the other nations of the world.

WALLACE S. FOSTER

Windsor, Conn.

Agreement

TO THE EDITORS: We appreciate so much your bringing such wonderful thoughts to us as those quoted on your cover, especially the one by Bertrand Russell on the January cover. You have a wonderfully good publication. I especially liked the letter headed "While the Walls Tumble" by Philip Burton of the Community Church, Watertown, Mass., which should certainly be read by every minister in every church in the U.S.A.—and all over the world. We would join Mr. Burton in asking: "Could a 'vested interest' in bolstering up theologies and world views of pre-ptolemaic hues account for the intellectual schizophrenia that covers contemporary theological endeavors as waters cover the sea?" And I agree with his statement: "As a group presumably wedded to norms of truth the contemporary theologians bring to birth most peculiar forms of truth." What can we do about it all, besides trying to help in supporting such publications as yours?

MARY E. CASSILL

Des Moines, Iowa

Helped

TO THE EDITORS: I have always been helped by THE CHURCHMAN—helped for a good many years. I have been particularly impressed by the January, '61 issue and therefore must resume my receiving THE CHURCHMAN.

(REV.) WILL DOWTY

Alvin, Tex.

Attitude!

TO THE EDITORS: A curious change has taken place of recent years in the attitude of the Roman Catholic Church toward the United Nations. When the U.N. was a struggling enterprise Catholic pressure set off a series of raucous efforts to discredit it, beginning with the Pasadena uproar sparked by the

Whoever shall introduce the principles of Christianity into the affairs of state shall revolutionize the world.

BENJAMIN FRANKLIN

Knights of Columbus. However, she seems now to have concluded that sabotage from within offers a better technique. How well this new policy has paid off is revealed by her success in angling her spokesman, Monsieur Jacques Mertens de Wilmars, into the key position of chairman of the vital U.N. Population Control Committee. In his debate with Sir Julian Huxley on birth-control carried over NBC-TV, M. de Wilmars made three points: (1) That there is no population problem as long as there is standing room on earth for the human race. (2) That technological progress will support unlimited population. (3) That people who insist on clinical birth-control should be taught the "rhythm" method. In support of his first premise M. de Wilmars stated triumphantly that the entire present world population could live within the borders of the United States. How they could live did not appear to concern him. Neither did M. de Wilmars explain how technology, which has never been able to catch up with social needs while the population pressure was less, will be able to do so now that that pressure is undergoing geometric expansion. As to his third "solution," aside from the fact that the rhythm method is so inaccurate as to be scientifically worthless, the very population elements which need it most would be the least capable of practicing it. There is also the matter of coercion. No attempt is being made to force clinical birth-control on people who don't want it. Why should it be coercively denied to people who do? To place a gentleman of M. de Wilmars' outlook in the chairmanship of above committee is somewhat like appointing an arsonist to serve as fire chief.

DEE SMITH

San Diego, Calif.

Appreciated Gift

TO THE EDITORS: My husband had THE CHURCHMAN in 1907. For years a friend gave it as a Christmas present. After my husband passed away the friend continued the subscription. I believe now the daughter of that friend continues the gift year after year. I am most happy to have it; I would feel lost if I had to give it up. I am indeed grateful to the donor.

MRS. M. LYDIA SIMMONS

Boise, Ida.

Civilized?

TO THE EDITORS: The Aztecs considered it a great honor to be chosen as a human sacrifice to their Gods. We consider it an honor to die for our country. And those high priests of our army who have sent tens of thousands to their honorable death are our national heroes. We have even bestowed upon some of them the highest office in our land (Grant, Eisenhower). Are we

civilized? We will never be civilized until we outlaw war!

AETANTES MARSHALL

Hubbard Woods, Ill.

Beacon Light

TO THE EDITORS: THE CHURCHMAN is a beacon light for me in this darkling void of a world.

MRS. K. B. EDMONDSON

Elizabeth, N. J.

Not Yet!

TO THE EDITORS: Enclosed is an Associate gift to continue the one begun by my parents years ago. My mother loved THE CHURCHMAN and read it from cover to cover and then passed it on to her friends. During her last long illness, the numbers piled up and when I'd suggest giving them away, she would say, "Not yet, I haven't read them." She was taken from me two years ago at the great age of 93.

JOSEPHINE B. FARRINGTON

Kirkwood, Mo.

The Crucial Years

TO THE EDITORS: Enclosed is my renewal check for \$6.50. Each year I think I will not be able to afford renewing my subscription to your fine magazine but each year I decide I cannot afford not to renew it. I hope in the crucial years ahead THE CHURCHMAN will keep up its fine record of courageously facing the issues and courageously speaking up for the right — come what may!

VIVIAN M. GROVES

Buffalo, N. Y.

Action

TO THE EDITORS: I am still impressed with THE CHURCHMAN, as I was when I first saw it as it came to our home. I think it provides a needed place among religious publications today in a confused and perplexed world. From the first, THE CHURCHMAN seemed to parallel my Christian experience. Among other things, I like it because it is positive in Christian action. It is also on the alert always for those who would muzzle the freedom found in New Testament concepts—this muzzling generally done in the name of religion.

MRS. LESLIE N. STENSETH

Minneapolis, Minn.

From Indonesia

TO THE EDITORS: Most certainly I have found THE CHURCHMAN a magazine of great help to the missionary. I have appreciated your kind grant in sending the subscription free of charge. [THE CHURCHMAN's Missionary Fund takes care of his subscription.] As you already know, our allotment for our missionary work would never allow such a luxury as magazines. Please receive my thanks in behalf of those who are giving that we may receive. God bless each one of you.

(REV.) H. M. GERING

Sumatera Utara, Indonesia

Soundings

IN THEIR presentation of the works of William Shakespeare on long playing records, London Records has undertaken a project and a service of importance to many. The plays are complete and uncut in the text of The New Shakespeare edited by J. Dover Wilson. They are recorded by past and present members of The Marlow Society, Cambridge University, England, directed by George Rylands, and produced under the auspices of The British Council.

It would be hard to imagine a more attractive way of introducing the plays to a new generation. And, indeed, some of Shakespeare's plays remain unknown to almost all of us. The advantages of seeing a stage production are obvious: the fact is, however, that in a full lifetime no man has the opportunity, even if he lives in New York or London, of seeing all the plays. Some plays he will see no more than once. They are worth our knowing, all of them. And to know them requires more than a single exposure.

Coriolanus is not one of Shakespeare's best plays; it is certainly not a popular one. But not to know it is real loss. The London Records recording (A-4415, four discs) is an admirable introduction, and it illustrates by its freshness and excitement the value of this means of coming to know Shakespeare. The tale of Coriolanus, the proud warrior and intelligent man of action, contains observations on power and its uses which cannot but retain their truth as long as man exists. The political animal changes but little. We are all confronted with the problems of power, and not alone when we exercise our rights as citizens. In every household, office, church, hospital, school and law court—in short, wherever men meet and live together—the questions of who will do what and why and for what recompense must arise. The setting of Coriolanus happens to be Rome and the time almost 2,500 years ago, but every account of man's action needs to be placed in a culture and in an age.

Take these words of the hero's and see if they do not sting with modernity:

Better it is to die, better to starve,
Than crave the hire which first we
do deserve.
Why in this woolvish toga should I
stand here,
To beg of Hob and Dick, that do
appear,
Their needless vouches? Custom
calls me to 't.
What custom wills, in all things
should we do 't,
The dust on antique time would lie
upswept,
And mountainous error be too highly
heapt
For truth t' o'er-peer. Rather than
fool it so,

Let the high office and the honour go
To one that would do thus.

And see, also, if they do not raise a moral question of true complexity, one which all of us, at one time or another in this life, must on large scale or small, as the case may be, answer.

There is meat for long thought, too, in this exchange between servants:

SEC. SERV. Why, then we shall have a stirring world again. This peace is nothing, but to rust iron, increase tailors, and breed ballad-makers.

FIRST SERV. Let me have war, say I; it exceeds peace as far as day does night; it's sprightly, waking, audible, and full of vent. Peace is a very apoplexy, a lethargy; mute, deaf, sleepy, insensible; a getter of more bastard children than war's a destroyer of men.

SEC. SERV. 'Tis so; and as war, in some sort, may be said to be a ravisher, so it cannot be denied but peace is a great maker of cuckolds.

FIRST SERV. Ay, and it makes men hate one another.

THIRD SERV. Reason; because they then less need one another.

One character speaks of Coriolanus as a man "by his own alms empoison'd, And with his charity slain." So quick and telling is Shakespeare's mind in this play. The high rhetoric and moving eloquence of the set speeches must remain, of course, the principal ornaments, and the long speech of Volumentia, the hero's mother, remains as dominant in the play and is her sway over her ill-trained son. Ill-trained, for it is hard to believe that she is not the framer of his pride, a pride which would crack human relations.

Through the Education Department of London Records, 539 West 25 Street, New York 1, N.Y., eligible individuals and groups can apply for a 20% discount.

WILLIAM TURNER LEVY

SERMONS IN SHORTS

An Amos of the Hills

Then Amaziah said unto Amos, Prophesy not any more at Bethel; for it is the King's chapel. Then answered Amos. I was no prophet, neither was I a prophet's son: but I was a herdman.—Amos 7:13, 14.

He toiled six days from morn to night
Upon his patch of ground.

Then twice upon the Sabbath Day

He preached the year around.

And he could preach, believe me,

Friends,

Sermons that rolled like thunder.

Knowing his constant toil, I asked
"When do you prepare, I wonder?"

"I don't aim to prepare 'em, Bub.

I hold no sech compulsions.

I opes the Book and gives 'em hell
From Genesis to Revolutions."

BISHOP BUNGLEBUSH

The CHURCHMAN

An independent journal of the Protestant Episcopal Church, published under the sponsorship of The Churchman Associates, Inc. It is edited in the conviction that religious journalism must provide a platform for the free exchange of ideas and opinions as one of the essential contributions to the church and democracy in search of truth. It stands for the application of the principles of Jesus to every relationship of the social order.

Editor GUY EMERY SHIPPLER

Managing Editor . . . EDNA RUTH JOHNSON

Contributing Editors

WILBUR L. CASWELL, WILLIAM TURNER LEVY,
LEE A. BELFORD, JOSEPH F. FLETCHER
HUGH B. HESTER

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The Churchman

Editorials

SUCH infantile minds as those responsible for the Salem witch trials and the Spanish Inquisition are still with us. And unfortunately, the Protestant Episcopal Church has not escaped the infection. When the saintly Algernon Crapsey of Rochester, New York, wrote his

The Heresy Hunters Sound Off

book *The Last of the Heretics*, the title obviously expressed a hope, if not a conviction. He had been tried for heresy and found guilty by a packed ecclesiastical court in the first decade of this century and deposed by his far from brilliant bishop, William Walker, widely known as Buffalo Bill. Liberal clergymen and laymen were not allowed to testify at the trial.

It was years later that a young clergyman in Texas was cited for heresy by Bishop Moore, at the request of two laymen of the rector's parish. THE CHURCHMAN sent a staff member to Texas to investigate. The resulting series of articles, titled "Along the Battlefield in Texas," together with a withering sermon by the scholarly Leighton Parks, rector of St. Bartholomew's Church, New York, was a little more than the bishop could take and he quashed the indictment, thereby saving the young parson for a useful ministry, which he is still exercising.

Now, after a lapse of many years, the inquisitorial infection has got into the blood stream of sixteen Episcopal clergymen in Georgia who are members of a local clericus. (Perhaps because of misleading statements in the daily press, it should be explained that a clericus is a non-official group of clergymen who meet to eat, exchange side-splitting stories—we hope the Georgians retain some sense of humor!—and hear "a paper" read, which is followed by bewildering discussion.) These Georgia parsons have brought the charge of heresy against Bishop Pike of California and asked their bishop to present their charges to the House of Bishops "for such action as the bishops, our chief pastors and defenders of the faith, shall see fitting and just."

Dr. Crapsey stated in his book: "I was condemned primarily not for theological, but for social, political, and economic heresy." We suspect that Bishop Pike could well believe that a similar motivation was responsible for the action of his Georgia Christian brothers. In any event, it was a staggering social question with which he so charmingly caught the Georgian gentlemen off base when he suggested to *The New York Times* that it inquire of this clericus as to how many of their churches are racially integrated "following the clear and official teaching of the Protestant Episcopal Church and the Anglican communion." When the *Times* followed the suggestion and asked Bishop Stuart of Georgia how many integrated churches there were under his jurisdiction "he replied that nominally there were none. But, he said, there are increasing numbers of special events and services open to all races."

Probably only a well-trained lawyer like Bishop Pike could have thought up that bomb. But, Jim, we suggest

that you keep out of Georgia for some time. Evidently the brethren there have not forgotten that Bloody Mary burned 300 heretics, including bishops, during her short reign!

In a pastoral letter, Dr. Pike cited variations of belief allowed in the Episcopal Church and said: "Agnosticism is an important part of true religion. It would be presumptuous for us to assume that the millions upon millions of human beings who have not heard of Jesus Christ will be assigned to eternal perdition. Some of us, including your bishop, assume that a good God would not behave in such a fashion; others, like the present heresy-hunters, may wish to assume that he would — but who knows God's plans for others?"

Progress But Not Enough

WE have come a long way in religious tolerance since Cotton Mather wrote the following to John Higginson in 1682:

"There is now at sea a ship called *Welcome*, which has on board 100 or more of the heretics and malignants called Quakers, with W. Penn, who is the chief scamp, at the head of them. The General Court has accordingly given sacred orders To Master Malachi Huscott, of the brig *Porpoise*, to waylay the said *Welcome* slyly, as near the Cape of Cod as may be, and make captive the said Penn and his ungodly crew, so that the Lord may be glorified and not mocked on the soil of this new country with the heathen worship of these people. Much spoil can be made of selling the whole lot to Barbadoes, where slaves fetch good prices in rum and sugar, and we shall not only do the Lord great good by punishing the wicked, but we shall make good for His Minister and people. Yours in the bowels of Christ, Cotton Mather."

The recent proposal by Dr. Eugene Carson Blake for a merger of four major Protestant denominations is a poignant indication of brotherhood in today's atmosphere. Perhaps it is the threat of an all-destructive war that brings people together.

Watch The Anti-American Committee!

HERE is increasing evidence that the hard-pressed disciples of McCarthy are desperately trying to whip up renewed backing for the kind of witch hunts which were so dear to the Wisconsin Senator, and not without some success. It is equally clear that the House Committee on Un-American Activities is still backing such efforts.

Hundreds of copies of the film "Operation Abolition," are being circulated by the American Legion and other organizations throughout the country for use in service clubs, churches, colleges and other groups. Unfortunately it is not well known that this film was pieced together from shots made of the student protests last May in San Francisco at city hall (protesting against the Un-American Activities committee) without the knowledge or permission of the owners, stations KPIX-TV and KRON-TV. Also, that there are purposefully misleading distortions in the "Operation Abolition" film, which have been admitted by William Wheeler, the west coast investigator for the House com-

mittee. Members of that committee appear in the film, the purpose of which is to lead viewers to believe that the student protests were inspired and directed by communists. The presiding judge of the municipal court of San Francisco, Albert A. Axelrod, said of the students arrested and acquitted after the city hall protest: "The defendants for the most part are clean-cut American college students who will within the next few years enter into the business and professional fields and many of them I am sure will become leaders in their respected fields. I am convinced that they are not engaged in subversive activities nor in spreading subversive propaganda." One of the several tricks to mislead the public by the film is the splicing together of events which occurred hours apart.

Congressman James Roosevelt, who has been leading the fight in Congress to abolish the HCUA, writes in a letter to his colleagues that the committee employs "a brand of logic not accepted in the United States since the Salem witch trials. It goes this way: the committee is anti-communist! anyone who opposes the committee is, therefore, an anti-anti-communist; since the product of two negatives is a positive, anyone who opposes the committee is a communist, or, at the very least, a dupe of the communists."

With this weapon, the HCUA has through the years destroyed the reputations and livelihoods of many loyal Americans.

The Roman Hang-over

TWO letters are characteristic of many received by THE CHURCHMAN. The first comes from a lay Episcopalian, a physician, which says in part:

"No doubt you too see the occasional articles on Anglican subjects by Monica Furlong in *The Spectator* of London. The most recent one, entitled "The Christian Line" I read—as befits a reader and admirer of THE CHURCHMAN—with particular interest; for it dealt with Church of England journalism. But I read one part with consternation, too: that which said of the *Church of England Newspaper* that 'it has the disadvantage of being uncompromisingly low church at a moment when Christians of all backgrounds seem to be yearning for sacramental religion, and of being passionately Protestant when many Anglicans almost regard it as a dirty word.'"

The members of the Church of England who regard "Protestant" as a "dirty word" are Anglo-Catholics, as well as those like the American Church Union in the United States who are trying desperately to have that word deleted from the official title of the church. The doctor's letter adds: "As one who is both an Anglophile and a 'passionate Protestant' (having been converted to passion by Dr. Philemon Holland, whose father, the Rev. John Holland, had fled with Miles Coverdale to avoid the Marian persecution), I should hate to think that Monica Furlong's was a valid analysis of the contemporary Anglican position; but she is possibly correct, since very peculiar things seem to be going on, if not in the Anglican church, at least among the Anglican clergy. I would not bring a blush to your non-medical cheeks by describing what these latter goings-on are; but they are certainly a bye-word outside the Church of England, if not a scandal within it. Perhaps it's all part of one picture which (and this is perhaps where one would like assurance and reassurance) the Protestant Episcopal Church does not wish to copy."

The second letter is from an Episcopal clergyman who knows the answer to the frequent question, "What has happened to the Protestant Episcopal Church?"—and why it has happened. He writes: "I have endeavored to be sympathetic and tolerant, but I have not believed that it is necessary to accept the dogmas and practices of Anglo-Catholics. Yet it seems to me that the negative attitude of 'our own crowd' has created a vacuum into which the Anglo-Catholics have moved. The people have been given to understand that the Anglo-Catholic position is a part of the Episcopal Church and should be accepted. In many of our gatherings we are led by Anglo-Catholics, and, of course, they present subjects from their viewpoint. And while they are flooding the church with literature, the Liberal-Evangelicals are providing very little to counteract it. There is also the frequent query from the laymen—'where are we going to get any ministers who are not Anglo-Catholic, since the seminaries are not turning out any other kind?'"

Goodbye Freedom of Speech?

AMERICANS who value the free speech guaranteed by the Bill of Rights had better be concerned about the recent Supreme Court decision on censorship. By the close vote of five to four the court ruled that cities and states may require a censor's permit before a film may be exhibited to the public. Four states and 11 cities have such licensing systems. The four dissenters, Chief Justice Warren, Hugo L. Black, William O. Douglas and William J. Brennan, Jr., branded the majority ruling as a retreat from free speech, adding that the opinion comes "perilously close" to holding that a licensing system may also be applied to books, newspapers and periodicals, radio, television, public speeches and every other medium of expression. Said Chief Justice Warren, "The court no way explains why moving pictures should be treated differently than any other medium of expression." This is a strange departure by the court from its earlier decisions that invalidated individual censors' rulings. It will be a great day for American freedom when every clergyman is forced to submit his sermons to a public censor—perhaps J. Edgar Hoover?—before he enters his pulpit!

Bishop Gooden Says It

IN a forthright address to the annual convention of the diocese of Los Angeles the Rt. Rev. Robert B. Gooden, beloved retired suffragan bishop of the diocese, declared that the use and testing of nuclear weapons was wholly irreconcilable with the teachings of Christianity. Strongly condemning the bombing of Hiroshima he said that the act "could never be justified in God's sight. As Christians we must face these things and be honest. This atomic bomb may have saved thousands of American lives, but if it did it was the reverse of the cross of Christ." He called the testing of nuclear weapons the gravest danger facing mankind today, adding that despite all the talk of atoms for peace the American people continue to lay the greatest stress on the destructive power of the atom. "We call it protection," he said, "but we know in our hearts that there would be few, if any, survivors if we went to war with these weapons. Surely it should be obvious that salvation by Christ and salvation by nuclear weapons are completely opposed." We suspect that the shame of multitudes of Americans concerning Hiroshima is reflected in Bishop Gooden's words.

A BLASPHEMOUS VOICE OF CONSCIENCE

What the Beats Are Doing for Us

By LEONARD ROWE

THE VIOLENCE of the reaction of us so-called respectable and law-abiding citizens to the Beats is — according to the psychologists — a clear indication that we unconsciously recognize in ourselves some of the very traits we find so abhorrent in them. For, if we peer through the haze of marihuana smoke and recover our choking breath through the fumes of cheap wine, gin and rawgut whiskey that envelop their verminous pads, we discern that the Beats are in open and noisy revolt against the whole cluster of conventional morals and proprieties to which we squares pay lip service.

Millions of us nose-to-the-grindstone Americans, back-breakingly paying the instalments on our wall-to-wall carpets, pastel-hued deep freezes, built-in barbecues and 23-inch TV sets; and racked by pain with ulcers and heart trouble as consequences of the strain of meeting the burdensome mortgage payments on our imitation ranch houses in the new post-war fresh-air slums (known as suburban housing developments) unconsciously envy the bearded, unbathed Beatniks.

And why do we envy them? Because they have foresworn and renounced the multitudinous things of the world that trap and enslave us.

The cold-water lodgings of the Beats — his pad — with its primitive plumbing and unshaded light bulb; the can of cold beans and carton of stale crackers; the evening's supply of marihuana (or benzedrine or mescaline or cocaine); the jug of wine and bottle of liquor; the bongo drums and portable phonograph; a dog-eared copy of Henry Miller's *Tropic of Cancer* or Jack Kerouac's *Mexico City Blues* reposing on a table; the host and hostess (not necessarily married to each other) and their guests disporting themselves nude and relaxed — all these comprise a 1961 Beat version of paradise regained.

But who and what are the Beatniks? They don't refer to themselves as Beatniks; this being a byword of contempt and ridicule invented by us squares. And though they do call themselves the Beat Generation or Beats, they deny that this has anything remotely to do with "beat up," "beat" or "beaten" in the usual sense. Rather, as the Beat novelist, Jack Kerouac, insists, "Beat" is an abbreviated form of "beatitude," a word derived from the New Testament, signifying a state of serene bliss and divine blessedness, the holy light of heaven shining upon the souls of the virtuous.

Unlike Rotary, Kiwanis, the Elks and other square organizations, the Beats have no charter, constitution, by-laws; no dues, no national conventions. Back in 1949 in San Francisco, a group of young poets, unpublished novelists and short story writers, abstract and surrealist painters, jazz musicians, talkers, loafers, exhibitionists, assorted eccentrics, and their camp followers began to foregather in the saloons and cafes of the shabby North Beach section. There they discovered that they shared a bitter disillusionment with the post-war world, a scorn for its shiny gadgets, a contempt for its slick Organization Men, a total rejection of all bourgeois ideals and aims and purposes.

BUT where the Lost Generation of World War I rebelled against cruelty and greed, avarice, corruption, and ruthless lust for power — millennial targets of wrath of the Hebrew prophets, the Greek philosophers and the New Testament — the Beat Generation rebelled against the entire constellation of values, ideals, customs, manners, proprieties, codes, morals and loyalties of modern industrial civilization, particularly as typified in the United States. And their denunciations of our society were symbolized in such nicknames for America as "The Air-Conditioned Nightmare," "The Neon Wilderness," "The Automobile Graveyard," and "A Blueprint of Hell." And the Beats' favorite quotation from a square author was Albert Jay Nock's wry observation that "the United States is the only country in history that passed directly from barbarism to decadence without ever having known civilization."

Specifically, among the things in American life most odious to the Beats are:

Mom and her umbilical stranglehold on her love-suffocated children. Mother's Day. Dad, henpecked by a shrewish wife. Father's Day. Tranquilizer religions and, for that matter, all religions: with the sole exception of Zen Buddhism. Coca-Cola and all other soft drinks: no exceptions. Greeting

cards, comic books, golf, drum majorettes, disc jockeys and juke boxes. Simpering Togetherness. Politics and baby-kissing candidates. Gadgetry, culminating in the ultimate horror of Madison Avenue art; tailfined automobiles. The untidy clutter of, and enslavement to, material possessions. The middle-classes' "neurotic obsession" for soap and water. The austere Judeo-Christian sexual code. The prohibitions against such ecstasy-inducing drugs as marihuana, cocaine and heroin.

But, most of all, the Beats revile us squares for engaging in the rat race called work.

Best known of Beat authors is Jack Kerouac, whose novels depict panhandlers, tramps, ne'er-do-wells, bums, junkies and alcoholics as Nature's True Noblemen. And sing hallelujahs to their idyllic havens, such as Skid Row, hobo jungles, flop houses, jails, flea-bitten hotels and motels, marihuana joints, houses of prostitution and rat-ridden pads. And celebrate the delirious joys therein, notably, all-out sexual promiscuity, narcotic smoking and injecting, jazz-poetry readings, heroic drinking bouts and frolicsome nudist parties. Often, Kerouac lapses into standard Beat jargon, which can be amusing and picturesque. ("Man, take a slug of a slug from the jug.")

BUT one has to read the Beat poets to savor the hysterical intensity of their protests against what they believe to be the horrors of modern industrial civilization. True, much of their poetry is an unrelieved series of shrieking curses, interspersed with a foulness and filth of expression. But sometimes their raw, tormented emotions get through to the reader. One cannot read Allen Ginsberg's *Howl* and remain unmoved. For, anyone with a fragment of compassion for his fellowmen cannot but sense in the anguished laments of *Howl*, an echo of the sorrow of Moses and the Hebrew prophets and Jesus and Abraham Lincoln at the heartrending sight of man's inhumanity to man:

"I saw the best minds of my generation destroyed by madness, starving hysterical naked, dragging themselves through Negro streets at dawn looking for an angry fix."

I began by asserting that our violent reaction to the Beats betrays a conflict between conscious repulsion and unconscious attraction. For who

Mr. Rowe, whose articles have appeared in *The Churchman*, has taught philosophy and psychology in Chase College and has been on the faculty of the University of Cincinnati. He is currently a practicing lawyer in Cincinnati.

can deny that, all unconsciously, we envy their dog-like indifference to the comforts, luxuries, material possessions and amenities of "gracious living?" This renunciation of prestige and pride, power and glory, money and possessions, is as old as the dawn of history, when the first philosopher began to question the accepted values of his people. And, although few Christians ever remind themselves of such disturbing thoughts, the New Testament, almost from the first chapter of St. Matthew to the last of the Book of Revelation, reiterates its scorn and contempt for wealth and money and worldly goods—and for the proud possessors thereof. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven . . . For where your treasure is, there will your heart be also . . . No man can serve two masters . . . Ye cannot serve God and Mammon."—St. Matthew, VI, 19-34.

NOW, consider the very elite of the squares: those top-flight business men, preoccupied all their lives with money and material things: level-headed, worldly-wise, acquisitive, practical and prudent. When they look down contemptuously on the Beats, the latter intent upon their books and poetry, their cool jazz and hot bongo drums, their endless talk, their aversion to work and addiction to taboo pleasures, could not the Beats remind the proud and powerful that if St. Paul had to choose between the squares and the Beats he might possibly be hard put to it for a choice? For it was St. Paul who said: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the mighty; and the base things of the world and the things which are despised, hath God chosen."—I Corinthians I, 27-28.

Similarly Henry Thoreau, appalled at his fellow-Americans' pagan worship of the Golden Calf, Success, to the neglect of almost every human and spiritual value, said: "Why should we be in such desperate haste to succeed, and in such desperate enterprises? If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him step to the music he hears, however measured and far away."

Nor can we ignore the howling protests of Beats to the cruelties, injustices, hypocrisies and insanities of our vaunted civilization. Year after year, as wealth multiplies, and as scientific and technological progress advances, most of the psychological indices of human misery zoom to record-breaking heights: the rising rate of divorces, illegitimate births, alcoholism, narcotic addiction, suicides, mental illness, juvenile delinquency, crimes of violence.

And lest we squares preen ourselves on the serene beauty and celestial light of contemporary American culture,

consider what three non-Beats recently said:

President Grayson Kirk of Columbia University stated—following the scandals of payolas and rigged TV contests—that American society now suffers from a pervasive "spiritual flabbiness." Charles A. Siepmann, head of the New York branch of the American Civil Liberties Union, declared: "We're breeding a new type of human being—a guy with a full belly, an empty mind and a hollow heart." And John Steinbeck wrote to his friend Adlai Stevenson: "On all levels, our society is rigged. Mainly, Adlai, I am troubled by the cynical immorality of my country. I don't think it can survive on this basis."

It behooves us to ponder the moral implications of such common practices in our society as the following:

The itch for the fast buck. The inside track. The angle, the gimmick and the deal. The bribe, the "shmeer," the buttering up. Tax-deductible call girls. Tax-deductible call boys. The TV scandals with their payolas, rigged contests and slyly planted plugs. Expense-account swindles. The moronic gawdy caravansaries of Miami Beach, Las Vegas and other vulgar resorts. The egomaniacs and mental lightweights, known as celebrities, whose moronic escapades are breathlessly chronicled in the daily syndicated gossip columns. Teen-age sadism, vandalism and sexual excesses. Teen-age idols (with duck-tailed haircuts) adding bumps and grinds to their adenoidal singing. Air pollution. Land pollution, caused by the cancerous proliferation of unplanned, ramshackle suburbia. The persistent contempt for intellectuals, despite the spectacular success of Soviet science and Soviet triumphs in outer space. The low salaries of teachers and college professors.

Could it be that America—the land of George Washington and Thomas Jefferson and Abraham Lincoln—is becoming a nation of slobs?

And, finally, descending into the lowest area of mass culture, television.

Think of what is spewed forth eighteen hours a day from the hundreds of TV networks and local stations! Semiliterate dramas of sadistic violence, an unrelieved succession of shootings, stabbings, strangulations, mutilations, decapitations and poisonings, interrupted only by the imbecilic singing commercials and by such lesser crimes as arson, mayhem, acid-throwing, torture and rape. Idiotic "situation" comedies. Cretinous soap operas, westerns, late-hour movies (1938 to 1945 vintage), interrupted every 49 seconds or so with nauseating commercials about laxatives, underarm deodorants and worse. Ear-splitting hillbilly music and deafening rock-and-roll. Boorish vulgarities of tiresome comedians. Shrill meowings of tone-deaf songstresses. Caterwaulings of tone-deaf crooners.

In Walden, Henry Thoreau refused to get excited about the success of Morse's invention of the telegraph; and his disenchanting comment was: "Our inventions are wont to be pretty toys, which distract our attention from serious things. They are but improved means to an unimproved end. We are in great haste to construct a telegraph from Maine to Texas; but Maine and Texas, it may be, have nothing to communicate."

If Thoreau were living today, what would be his comment on that which is communicated by television!

But since there is no Thoreau among us today to prod our slumbering consciences; and since our Bibles, along with the books of the sages and philosophers, repose neglected on our bookshelves, dust-covered and unread, there is a hungering need for some—any—voice of conscience, however strident, to arouse us out of the sloth of our complacency. And until a clearer and more serene voice of conscience resounds in the land, then, however raucous and blasphemous the voice of the Beats, let us be grateful for the uneasy stirrings, the anguished doubts and questionings, and the troubled soul-searchings their brash, mocking, jeering voice evokes.

How An Absentee Editor Works

NORMAN COUSINS, editor of Saturday Review, has explained in his journal how an absentee editor works in our air age and cited some of the advantages in not being tied to an editorial desk. Because his readers are aware of his travels to many parts of the world, he said that he was frequently asked:

"How is it possible to operate a magazine from Madras or Hiroshima or Lambarene? How can you get anything done when you spend so much of your time, quite literally, up in the air?"

Here is part of his answer:

"Like everything else, the editor's job has been revolutionized by the air age. There is hardly a place in the world that cannot be reached by mail in forty-eight hours. I have had air-

mail bundles of work only two and a half days old from New York delivered to me at a jungle hospital in French Equatorial Africa. On another occasion, a postman on a bicycle met me coming out of a Japanese inn in Nagasaki and handed me page proofs of a forthcoming issue of **SR**.

"The airplane has made it not only possible but essential for an editor to move his desk from place to place. The big events are now a community matter. On the purely operational level, the airplane is an ideal office. Nowhere outside of a plane have I found such productive working conditions. Conversely, when at my desk in New York, I find that my main business each day is to preside over interruptions. I have little time for read-

ing in New York, less time for writing. Sequence in thought is annihilated. One takes things as they come, and they come in short, uneven bursts.

"I became sufficiently objective about my job once to keep track of everything that happened in the course of an average day. The telephone rang on the average of once every six minutes. There were at least seven callers each day. As a result, the important business with the staff had to be squeezed into ninety minutes or less. This doesn't even begin to take into

account the mail folder, which uses up all the intervals.

"On a plane, however, especially when we are high above the clouds, the fragmentation disappears. Sequence comes to life again and the mind has a chance to regroup itself for consecutive thought. The meal tray serves as an excellent stand for the typewriter and the seat beside you, if empty, is an adequate side table for working papers. One hour in the sky office is the equivalent of about four hours on land in terms of output."

1961--The Year of Our Lord Or Is It?

By LeROY C. KELSEY

AND THE YEAR was the year of our Lord one thousand nine hundred and sixty-one.

And it came to pass that a great darkness descended upon all the surface of the earth and that man was in danger of losing his indestructible soul.

And in a certain place a young man whose name was John Doe went to the church of his choice on the seventh day. And as he walked he ruminated thus: It is the fault of the ministers that we are wretched and confused. They have made of the church a panacea; they have made of Christianity a tranquilizing pill to dull our senses.

And inside the temple he listened to the words of his teacher. And his teacher exhorted the multitude saying:

"Why did you go to church last Sunday? Was it the thing to do? Without relevance to daily actions? Were the prayers murmured, the rituals observed? And the old hates brought back home?

"Never has the world so yearned for peace. Never been so torn by strife.

"Never has Paradise been closer to the grasp of man. Never has confusion been more great.

"A stricken world cries out in protest. A stricken world challenges the church — the symbol of its God.

"The church challenges you. Search into your hearts and ask yourselves: 'Am I weighed in the balance and found wanting?'"

And John Doe went out of the temple and was wroth, forgetting his former thoughts. For John was fearful lest the temple take away from him the comfort of the tranquilizing pill in the stained-glass-window bottle.

And in another place a teacher spake within the temple saying; "Mankind faces a problem of incomprehensible magnitude: The problem of over-population of the world. The future looms darkly; standing room only in a world which has become a human anthill. A world in which there is no place to rest nor is there anything for man to eat.

"What will be the gift you leave for tomorrow's newborn? What will you leave them for their heritage?"

And the multitude within the temple murmured angrily saying: "This is God's problem — not ours. This man speaks blasphemy. I shall go to another temple where the teacher will tell me those things I want to hear.

On the religious front the issue is raised today—is the church a dynamic and leading force in solving the problems of mankind or is religion a "Milltown" religion of lulled perceptions and tranquilizing dogmas?

And in another place Jimmy Doe, aged 12, listened to his teacher in the temple of his choice. And his teacher spake of brotherly love and compassion and the wrongs of prejudice.

And Jimmy went out from the temple and bespake three friends that they counsel him in deciding which boys should be privileged to play on their baseball team. And Jimmy spake to them saying: "Not Tony. Nor yet Isaac. For the one is a Dago and the other a dirty Jew."

And in another place there dwelt a man whose influence was great and who had authority over his people and he reveled in his power over his people notwithstanding that the place he ruled was little.

And an edict went out from the nation's High Tribunal saying: You shall open all places of learning to all brethren regardless of race, color or creed. And all shall have equal rights under the law. And white and black child shall study compassionately together.

And the children argued not. For their souls were the souls of children who had not learned to hate.

But the elders were wroth and said:

No nigger shall sit beside my child in school.

And the man who had authority over the people listened to the elders and said: "I am higher than the High Tribunal. I shall close the institutions of learning." For he was weak within and lacked self-understanding and would not again have a soul unless he became as a little child.

And the children of the little place became confused and great was their ignorance and bitter grew their hatred for those whose skins was black. For they listened to their elders and had no wise men to teach them.

And in another place a man went to the temple and sought out his teacher for he was sorely troubled that mankind had not learned to live and love together. And he asked of his teacher saying: "Why do you not publicly decree that all men, white and black, shall mingle and be welcome in our place of worship that man may learn to understand and love his fellow man?"

And the teacher answered saying: "I dare not do this thing for I must tell my people those things they wish to hear."

And the wise man challenged saying: "This is the road to chaos and confusion. What of Paul who spake what was in his heart and minded not the anger of the multitude?"

But the teacher of the temple said unto him: "This thing I cannot do. I have no wish to be crucified."

And in another place a group of brethren went to the temple of their choice and their minister spake unto them saying: "Cast prejudice and hatred from your hearts and live in love with one another for we are all of us God's children."

And when the brethren had listened they murmured — Amen. And they went out from the temple together and they lunched and walked together until eventide in the country where the summer air was sweet in trees hung with Spanish moss.

And at eventide they chanced to meet another brother whose skin was black whereas theirs was white.

And straightway those whose skin was white fell upon the other and stoned him and cudgelled him until his brains spilled out into the dust of the road.

Then they took the body of the man whose skin was black and threw it into the river. And they looked into the eyes of one another and spake saying: "This is a good thing we have done."

And the morning and the evening were the same day.

And word went out to the Ministers and the High Priests over all the land that the multitude was wroth in that the teachings of the church made the people discomfited.

And the Ministers and the High Priests abandoned the new way of en-

lightenment and self-knowledge for the old way of tranquilizing hymns and dogmas. They calmed the fears of their people and told them nothing that might in any way cause them to be discomfied.

And *Pride and Prejudice* grew and multiplied like a cancer.

And the world shrank with the multitude of the people on it and nowhere was there place to rest nor was there any food for man to eat.

And great Scientists vied with one another for the highest achievement in ultimate destruction. Great was their

invention and mighty was the light and the fury of it.

And the darkness was absolute for great clouds obscured the sun. And white and black men slew one another in the streets. And they devoured one another for they had lost their souls and nowhere was there any food to eat. And imbecile mothers suckled their idiot, misshapen young in the rubble of what had been great cities.

And the year was the year of our Lord two thousand nine hundred and sixty-one.

Prerequisites for Peace

Some Disturbing Thoughts for Christians

By R. F. BURLINGAME

IN EVERY international crisis to date, church members have looked upon advocates of non-violent action as queer, mentally incompetent, or morally reprehensible. And even when Christians admitted that fellow Christians of pacifist persuasion might have a basis for their conviction, they were usually certain that the non-religious pacifist didn't have a leg to stand upon.

Fortunately for mankind this attitude is changing. Perhaps our look into the abyss of hell explains the fact that more thoughtful people are coming to appreciate the irony of the idea of "a way of life where there is no life."

Whether or not this optimistic assumption is true, I believe desperate situations cry out for radical solutions and propose that we do some very critical self-examination while there is yet time.

In my view, the minimum prerequisites for peace are humility, dedication to an eternal search for truth and justice, and recognition that I am my brother's keeper.

Whenever non-violence is advocated as preferable to military action, the reply is sure to be heard: "But the only thing some people respect is force." Of course psychologists know and Christians should understand that when a person says this he is really confessing, "The only thing I understand is force." Or at best, he would appear to be admitting that God is impotent rather than omnipotent; in some situations "spiritual" values must be defended by material means! Thus the faith of the professed believer evaporates into thin air and he braces his feet firmly on the materialistic plain of the non-believer. Did Jesus of Nazareth speak profound truth or was he merely a babbling idiot when he said, "Love your enemies . . ." and "Resist not evil but overcome evil with good?"

Again, when difficult problems in human relationships are under discus-

sion, we often hear the statement, "Christianity is the answer." But how meaningful is this? Isn't it evident that being a Christian means different things to different people? Haven't Christians exploited their fellowmen unmercifully — even fellow Christians? Haven't some of history's most savage wars and persecutions been indulged in by people and nations with a Christian heritage? Isn't the United States of America actually serving the false God of force and violence when it annually scraps nearly four billion dollars worth of obsolete military equipment in favor of "improved" methods of mass slaughter?

Recent total military expenditures for past and "future" wars have averaged about 40 billions a year. Much of this goes into weapons contracts which represent a subsidy primarily to giants of industry who proceed to hire scientists and teachers away from our under-staffed, and under-financed, school systems.

How many clergymen, I wonder, make a point of even informing their young men about honorable alternatives to compulsory courses in plain and fancy murder much less suggest that the position of a conscientious objector is something to consider seriously? Is "Christianity" the answer? In any narrow interpretation it obviously isn't the answer for reasons already suggested. Moreover, such a claim is obnoxious — even insulting — to many millions who hold to other religious faiths as well as to those who have no connection with organized religion. And in assessing the ideas and activities of radicals in our midst, we might be generous enough to realize that their zeal could be motivated by love rather than by hatred. McCarthyism's fear, hatred and unfair denunciation of non-conformists is a very subtle thing sometimes. Let me cite one example.

In December of 1957, Professor Leslie A. White, chairman of the University of Michigan's Anthropology Department, delivered a paper discussing re-

ligion "as an aspect, or a facet, of cultural systems as wholes." Presenting examples in support of his thesis, Professor White finally said, "And a cultural system that can launch earth satellites can dispense with gods entirely." The newspapers saw their opportunity and proceeded to quote only the foregoing sentence of the "Godless" speech along with a number of angry protests by various religious leaders.

But what were the theologians protesting? Were they "defending" God, an omniscient, omnipotent and omnipresent spirit? Or were they really fearful that a few words by a kind and fearless scholar might undermine their traditional and possibly immature concepts? If God is love, who deserted him in this instance? How else can one exhibit faith and loyalty to a spirit of love but by loving?

Perhaps today's lesson in humility for Christians is to recognize that supreme loyalty is due not to persons but to principle and that spiritual power flows from the creative and redemptive character of love that is inclusive rather than exclusive.

Now how about dedication to an eternal search for truth and justice? Can this be purely an emotional experience? Is it unnecessary to think through the implications of infinite love and act accordingly?

Perhaps the dilemma of organized religion is somewhat comparable to the life experience of individual people. Possibly its vital spirit may eventually be smothered by the accretions of age. What hardening of the arteries does to the individual, concretized dogma and doctrine may do to religion. And as old men tend to become conservative and reminiscent of better days, so many religions become tired and feeble, whimpering "back to God" instead of crying out "forward to the kingdom."

IN ears attuned to the traditional vibrations of western culture, the phrase "Supreme loyalty to God" is definitely melodious. Beyond producing an emotional exhilaration however, it may do no more than provide a rationalization for an indisposition to make decisions on social issues.

I'm not saying the organized church should participate in partisan politics. But I do say that the church which doesn't sensitize its members to hold and act upon a very intelligent concern for building a better world is already very much in politics on the side of the status-quo. Orthodox or "fundamentalist" religious faith is too often aloof and inclined to proclaim, "Man is helpless to solve his problems."

Finally, what does it mean to be my brother's keeper? The implications of such a concept are so broad that they relate to every conceivable social,

Dr. Burlingame is an elder in People's Presbyterian Church, Milan, Michigan.

economic, and political consideration. To discuss it thoroughly and positively in connection with peacemaking would require a book which others are more capable of writing than I am. But to stimulate thinking in this area, perhaps a short true story will suffice. Read it and then answer the question yourself.

Shortly after the second world war a friend told me of an interesting experience. For some time she had been living in one of our southern states where her husband had been working on a rocket development project.

During the war, you will remember, German scientists had made the greatest progress in this area and all of them didn't go to Russia when it was concluded. My friend became well acquainted with the wife of one of a number of such Germans who were aiding our development in this field. And this German woman once told my friend about some of the horror she had experienced at Peenemunde. Her home had been destroyed by a bomb. Half of her face had been terribly mutilated and she had undergone extensive plastic surgery. She never slept well because she relived her experience in nightmares over and over again. She

concluded by saying that she prayed continually that "I may never again have to experience such horror."

This unhappy woman's experience and reaction interested me. And since I had been impressed by the heroic stand Martin Niemoller had taken against Hitler, I wrote to him and related the foregoing story. Then I pointed out that this woman's husband was currently engaged in work of even greater destructive potential than he had been when she had suffered so terribly and asked: "Of what use is prayer, Dr. Niemoller, which does not exhibit the same concern for others as for one's self?" He replied, "Of course it is hypocrisy."

It is also interesting to remember that Dr. Niemoller, once a U-boat commander, has for some years been an active and outspoken exponent of non-violence. He points out, too, that communists were Hitler's first escapegoats, the Jews and churchmen like himself coming later. Dr. Niemoller also admits that his conversion to non-violence came late in his life. And, though I haven't asked him, I suspect he shares the view that today's circumstances may not allow the rest of us as much time.

A Problem Jesus Faced

BY EARL M. SMITH

SENSING the need of a book in Spanish on the ministry of Jesus that would take into account recent research, and having decided to undertake the writing of one myself, I have been studying rather intensely to that end during the last few years. One should always expect surprises in studying Jesus, but I was indeed surprised to discover a new (for me) motif recurring again and again and again from Jesus' baptism to his cross. This motif consists in an acute tension between Jesus and his contemporaries, and even within the person of Jesus himself.

First, Jesus gave himself to the highest contemporary movement of his day, that of John the Baptist. At his baptism he felt called of God for his own great ministry. At once tension appeared, a conflict between his own loving nature and the violent action, stern judgments and harsh punishments pronounced by the prophet. In the wilderness Jesus rejected, along with other temptations, John's violent way as a compromise with Satan.

The tension shows up again on the occasion of the feeding of the five thousand, to which modern scholars tend to give a messianic interpretation with eucharistic overtones. The people went wild with fervor for Jesus as

Messiah. But it was the longed-for, Son-of-David, liberator, warrior type of Messiah, not the Jesus-of-Nazareth, meek-and-lowly Messiah. So Jesus hurriedly sent his disciples away by sea, dismissed abruptly the crowd, and went off by himself to have it out again in prayer.

Then, alone, or with his Twelve, he went to "the region of Tyre," where he evidently studied, meditated, and prayed. Never before had Second Isaiah's prophecy of the vicarious sacrifice been applied to the Messiah. Jesus finds it the solution to his messianic problem. He would be the Messiah; he would be the Son of Man; but his followers must learn to interpret those terms of glory in terms of suffering and sacrifice. The Twelve must learn to interpret, not him in terms of Messiah, but Messiah in terms of him.

Immediately in Caesarea Philippi the tension recurs in most dramatic form. Simon Peter makes his daring profession of faith that Jesus is Messiah, and Jesus is pleased. Minutes later, when Jesus begins to teach the Twelve what kind of Messiah he is to be, it is Peter again who remonstrates. Who ever heard of a Messiah who suffered and died!

Now Jesus spends a week vainly

trying to convince the disciples that the Son of Man must indeed go up to Jerusalem to be martyred. It may well be that their rejection of the concept of a suffering Messiah was so thoroughgoing that doubt again entered the mind of Jesus. At any rate, he once more felt the need of prayer. He took with him his three most intimate disciples. What happened on the Mount of Transfiguration is shown, as far as Jesus was concerned, by his radiance after prayer. Now at long last his personal assurance was absolute.

THE tension comes sharply into focus again on the occasion of the "Triumphal Entry." Jesus declares symbolically his messiahship. He chooses with great care the Messianic prophecy that most nearly approximates his own position. There was a tradition that Messiah would appear on the Mount of Olives. Jesus chose to begin his symbolic entry at that point.

So Jesus, who at all other times walked, this time arranged to ride in on a donkey. The people, followers, and pilgrims going up to Jerusalem, and also other enthusiasts — perhaps Zealots — who came out to meet the cortege, grasped the Messianic significance, but completely missed the distinction that Jesus was making between himself and the Son-of-David-Liberator type of Messiah the Zealots were expecting. "Blessed be the kingdom of our father David that is coming! Hosanna in the highest!" they shouted. But Jesus wept, saying: "Would that even today you knew the things that make for peace."

What were the ingredients of the bitter cup that caused Jesus such agony in Gethsemane? Probably that is a mystery too profound for us ever fully to explore. But we do well to try. Whatever else there may have been in the bitter cup, surely the incomprehension of the people in general and the disciples in particular was a very bitter dose to drink. If he could just wait until they understood the nature and meaning of his sacrifice . . . But he could not. One disciple was even now guiding a mob to arrest him. The principal spokesman of the disciples would soon be swearing he never knew Jesus. All eleven would flee. Worse yet, even the disciples would think that all was now over and the great Cause lost. Worst of all, they were still thinking of the cause in terms of a political kingdom, salvation in terms of liberation of Israel, and of him in terms of a Son-of-David Messiah. Alas! the tension has not eased. Undoubtedly it constitutes a bitter herb in the cup of Gethsemane.

Cuba: Another Confusing Revolution

By Brig. General HUGH B. HESTER

THIS comment on my trip to Cuba, December 22, 1960, to January 4, 1961, is an appeal rather than a report. First, it is impossible to forecast with any confidence the future of the Cuban revolution. What the U. S. government, under the direction of the power elite and its "allies," decides to do will probably have more to do with the course of this revolution than Fidel Castro and his associates.

This has been true of every great economic and social upheaval of history. Both the French revolution and the Soviet revolution started mildly enough but soon opposing forces gathered strength, and violence met violence, until the worst on both sides took control. So far it has been impossible, it seems, to have a non-violent revolution; that is, a fundamental revolution economically and socially as opposed to a mere change of the guard so familiar in the underdeveloped areas of Africa, Asia, and Latin America.

Walter Lippmann was one of the first to point out that the Cuban revolution was "no mere palace revolution . . . [but] a social revolution involving the masses of the Cuban people. And its aim [was] to work out a new social order." Herbert Matthews, referring to this revolution, reported: "In my thirty years on The New York Times I have never seen a big story so misunderstood, so badly handled, and so misinterpreted as the Cuban revolution." My trip to Cuba convinces me that both of these observations are correct.

My second reason for appealing to the thousands of Churchman readers, and through them to many thousands more of their friends, to study the problem is our own limitation and lack of knowledge in this area.

Before going to Cuba I read several histories of that country, studied the reports of experts like Carlton Beals, Samuel Shapiro, Prof. Hilton, Dave

Dellinger, Douglas Gorsline, Burt Gannett, the Sage of Key West, Rexford Stead, and others.

My two most important studies have been the books, "Cuba, Anatomy Of A Revolution" by Leo Huberman and Paul M. Sweezy (Monthly Review) and "Listen Yankee" by C. Wright Mills (McGraw Hill and Ballantine Books). The information available through these sources cannot be had through the U.S. mass "information" media. Their study is imperative for any objective analysis and hence understanding of the Cuban revolution.

The machinery of political parties does not offer the ordinary citizen any direct means of expressing himself on the great issues of peace and war. The liberal Jeffersonian concept of democracy and the parliamentary concept of the conservative Edmund Burke are no longer valid. Both have been destroyed by the scientific-military-industrial complex of the second half of the 20th century.

The bi-partisan approach to foreign policy matters offers the U. S. voter no voice in the formulation of these important policies. (There has been no great public debate on U.S. foreign policy since the beginning of World War II.) Since the so-called two party system offers no alternative foreign policies, the citizens, to be effective, must engage in intensive individual study of such issues as the Cuban revolution. If he cannot vote for a policy, his only opportunity for participation lies in the education of the policy makers: lectures, articles, letters, personal contact and persuasion by all available means.

In subsequent articles I hope to give you my personal observation, impressions and conclusions on this revolution and a U. S. foreign policy program for Latin America.

nothing of mere dogmatic statement, the local habitation of definite religious experience. The genius of the book is found in the sub-title, "A key to a deeper religious experience." The book lives up to that high promise. The doctrine of the Trinity, the book shows, did not have its origin in any spider-web contriving of theologians, but in the need of human experience for God. The doctrine goes **from** experience to experience. It has its result in a deepened and enriched religious experience. As the title of the last chapter glowingly puts it, "Doctrine ends in dedication."

Dr. Bowie's amazing gifts of narrative and exposition find expression all through the volume. His writing style is unsurpassed by anyone writing now in the field of religion. Many ideas of the Christian religion are given fresh and persuasive treatment and bring

new understanding to many readers. Paul's religious experience, the Holy Spirit, the nature of Jesus and his gifts to life, are all shown in new and effective light. In the chapter on The Nicene Creed Dr. Bowie's great gifts of narrative make is a memorable treatment.

One of the most effective chapters is that in which Dr. Bowie faces fully and frankly the great and admitted difficulties of the doctrine of the Trinity.

Certainly never has the subject of the Trinity been treated in as engaging and readable a style of writing. Students of theology will bring to the book respect and admiration for its learning and scholarship. Laymen will rise up and call the author blessed for writing in a style that communicates clearly to them high meaning.

HALFORD E. LUCCOCK

The Ravin'

THE fifth edition of Webster's Collegiate Dictionary gives this psychological definition of rationalize: "To attribute (one's actions) to rational and creditable motives, without adequate analysis of the true motives." How much of this kind of mind-twisting we gremlins have seen lately in people! One example of fan-



tastic rationalization is the attributing to God's direction some anti-human act. "God told me to do it," is the excuse for the act.

Recently the House Un-American Activities Committee predicted that the United States "faces a period of communist-fomented violence." This piece of rationalizing needs analysis, but wait: In Berkeley, California, a "religious" fanatic invaded the University of California campus office of Professor Thomas F. Parkinson, a critic of the House Committee on Un-American Activities, with a shotgun. He badly wounded Professor Parkinson and killed a student, Stephen Mann Thomas. "God made me do it," the killer told police. "I hate communists."

Last month a Kansas City man of 22, John Ernest Conrad, told police after he had beaten his father to death: "God told me to do it." He was clutching some books on mystic religion when police arrived at his home after the murder.

The idea of using God as a co-worker in such acts shows this type of rationalizing at its worst. God has been claimed as a co-conspirator in many a lesser evil; nonetheless evil. This is an example of how religion—so-called religion, that is—can go haywire. It is one of the reasons that religion—real religion—is rejected by some thoughtful, rational persons.

COMMENT

HALFORD LUCCOCK, whose recent death left "a lonesome place against the sky" for so many people throughout America was a gifted writer who always took a generous interest in what others were writing. An example of that interest and his discernment is the following unpublished comment he wrote just before his death on Dr. Walter Russell Bowie's latest book, "Jesus and the Trinity," published by Abingdon.

THIS volume is an understandable and enlightening, readable and persuasive presentation of the doctrine of the Trinity, in formulation and experience. Certainly it is one of the most effective books ever written in this field.

The Trinity is often an unintelligible phrase, as the author admits. He brings fortunately to what is often the airy

There are thousands of ways in which human beings rationalize. Justifying segregation is one flagrant example. Many people believe that Americans export democracy when they help other countries (much overseas aid is in the form of arms) but democracy principles and ideas do not accompany such gifts. Many Americans believe that capitalism and democracy are synonymous—another false rationalization. Gardiner Cowles put it well in a recent *Look Magazine* article titled "Can We Afford to be Rich?": "Our high standard of living does not mean that we have a monopoly on virtue."

Our special gremlin stethoscope shows that human beings need constantly to seek inward light and honesty about their own point of view. They need to get self out of the way of their reasoning. Above all, it would seem that human beings ought to be responsible unto themselves and not pull God into their acts of inhumanity.

FIFI NELLA

To Saint Luke

Old Physician of world's old woes,
Still the laconic doctor, prescribing pills,
Never telling us what's in them or what they're supposed to do,
Only "Make you better—any drugstore."

Any drugstore
With inner tubes,
Ash trays, motorlubes,
Do-it-yourself kits.
Banana splits?

Luke, Luke, the drugstore's full of things

To make us worse. Can the druggist read

Your offhand hand? Better than I with internal poison

Without the pharmacopoeia? "Any priest."

The priest in the Temple,
The priest on the steps,
The priest in the trenches,
The priest from the Steppes?

Luke, you know I know before I ask;
I've read the Acts, every Christmas the Nativity,

The Pharisees and the Law, the barren fig tree,

Leaven hidden in meal. "It's up to you what you do."

The lawyer,
The doer,
The gardener,
The cook,
Where shall I look?

Luke, look at me,
Look at me before I'm dead.
"Look yourself," is all he said.

ALBERT HOWARD CARTER

Gargoyles



SENATOR Styles Bridges of New Hampshire likes to introduce a bill for a concurrent resolution of Congress to "proclaim our faith in the Word of God," and to call upon Americans to "perpetuate renewed observance throughout the world, by nations and individuals of the Ten Commandments." There was an embarrassed silence while the Senate wondered what committee had jurisdiction over the Word of God. The resolution was finally sent to the Committee on Foreign Relations!

"OUR TWO RHETORICIANS," said the Earl of Oxford of Lloyd George and Winston Churchill, "have good brains of different types. But they can only think talking, as some people can only think writing. Only the salt of the earth can think inside, and the bulk of mankind cannot think at all." But can anyone "think inside" without words? Can there be any wordless ideas? Gertrude Stein was not utterly absurd when she asked: "How do I know what I think till I have said it?" Thinking is talking to ourselves. If we wish we can think aloud and submit our ideas to the criticism of our friends. But they cannot be called ideas till they are put into words.

IN HIS "The Tyranny of Words" Stuart Chase reported that Lady Welby once offered a reward of a thousand pounds to any philosopher who could produce convincing evidence that he (1) knows what he means, (2) knows what anyone else means, (3) knows what anything means, (4) means what everyone else means, (5) can express intelligibly what he means. The reward has never been claimed. Why didn't she offer it also to the theologians?

The semanticists have probably gone too far, but so have those who follow the popular trend against "pragmatism" and John Dewey's laws of learning. Whether we like it or not, and whether or not Plato would agree, we cannot escape the fact that the meaning of anything is derived from what we do with it, rather than from what we say about it. We cannot communicate, or even think without some abstract generalization. But we must derive these generalizations from the ascertainable facts, and not drop them on the facts from an ivory tower of metaphysical speculation.

Chase quotes a speech of Hitler's: "The Aryan Fatherland, which has nursed the souls of heroes, calls upon you for supreme sacrifice," and so on. He believes that Hitler could have as well said: "The blah blah which has nursed the blah of blah." What Hitler was really saying was: "Every adult in the geographical area called Germany will receive not more than two loaves of bread for the next six months."

Will you say that such a bare statement would never have stirred the patriotic devotion of Germany? Well, Churchill said much the same in his "blood, sweat, and tears" speech, and rallied the whole free world to his side.

It is difficult to accept the obvious fact that words are not things. Democracy, communism, righteousness, truth, do not exist except as labels by which we attempt to describe and generalize the opinions and acts of groups of people none of whom are exactly alike. And the labels themselves are never wholly accurate. Christendom is not very Christian; Russian communism is not communism, but state capitalism. And we cannot exist without a good deal of what can be called socialism and capitalism.

Don't throw the medieval word nominalism at me. We are all nominalists. There is no mystical fluid called truth, or righteousness, or honesty, which we can pour into the human soul, like gas into a car, to guarantee right thought and action. If you don't like the label "socialism," we cannot live together without it. Public schools, public parks, public water-supply can be so termed. Nor can we live without capitalism, unless we abolish private property. And Professor Pittenger tells us that God is a secularist.

PERCY SYLVESTER MALONE

BOOKS

The New Life. By Theodore Parker Ferris. Seabury Press. \$2.50.

This book is a good one. It reads as if you were listening to the author talk; and that is encouragement enough to get it and to give it close attention. It leads on to serious questioning of our role as Christians and as citizens in our present moral, social, political and international predicament. Here Dr. Ferris insists on Christians facing honestly and squarely the issues of their faith. He does not give us the answers ready-made—not even his own; but he does set clearly before us the principles that must guide us in reaching a decision. The chapters entitled Black and White, and War and Peace, will leave some readers disturbed, but none will be able to dismiss their reasoning lightly.

F. J. MOORE

Economic Atlas of the Soviet Union. By George Kish. The University of Michigan Press. \$10.00.

Recognizing the Soviet Union as "one of the world's leading industrial powers," the author makes this vital contribution toward understanding. This atlas contains 60 regional maps divided into groups of four, each group devoted to one of 15 principal economic regions. The care which obviously went into this volume will make it a valuable asset to libraries for years to come.

EDNA RUTH JOHNSON

Toward Health and Wholeness. By Russell L. Dicks. Macmillan. \$3.50.

It is an event when one with the stature of Russell L. Dicks in this field writes another book, but it is an occasion of exceptional note when such an author focuses all his training, skill, insight, and broad experience upon constructive ways of utilizing the healing emotions. Describing and evaluating the destructive and the healing emotions, and with the assurance that "God wills health for all," Dr. Dicks presents the ways in which we may move from anxiety to faith, hostility to joy, guilt to self-awareness, despair to hope, loneliness to love, pain to courage, boredom to creative work, and rejection to acceptance. Each chapter ends with a most helpful "creative assertion" followed by excellent prayers. This pregnant volume portends the next and much-needed step in Spiritual Healing from a philosophy of pathology to a philosophy of health in body, mind, and spirit—from what makes us sick to what keeps us well.

LAURENCE H. BLACKBURN

Legacy of Suppression: Freedom of Speech and Press in Early American History. By Leonard W. Levy, Harvard University Press. \$6.50.

The author presents documentary evidence to support his doubt that the founding fathers intended in the First Amendment to repudiate Blackstone's common law on "seditious libel." The First Amendment and the discussion of it never defined exactly what "free speech" meant, nor how far its proponents were ready to adopt it. As the author follows the history of the struggle for free speech in England it is evident that it meant the liberty to say what one pleased, but "seditious libel"—any criticism of the government—could be penalized, whether true or not. Even libertarians like Franklin agreed that criticism might upset all government. During the Revolution no free speech was permitted by the rebels, and even Jefferson, when he had the power, suppressed free speech. It was not till 1800 that Madison, the author of the Bill of Rights, declared that Congress could not suppress free speech.

WILBUR L. CASWELL

One Body and One Spirit, A Study of the Church in the New Testament.

By Oscar J. S. Seitz. Seabury. \$4.25.

This is the story of the development of the Christian church beginning with a study of its roots in Israel and tracing its growth until the end of the New Testament period. Dr. Seitz has the gift of writing clearly and simply which should make this book of tremendous value not only to the layman interested in the church of New Testament times, but particularly to teachers in our church schools who desire a vivid picture of the early church and a more accurate understanding of its growth and development. Not the least valuable is the careful elucidation by the author of the original and the changing meanings of such words as

church, synagogue, holy, elder and the like; as well as his discussion of difficult passages such as Matthew 16:17-19, about Peter as the rock.

GARDINER M. DAY

An Era in Anglican Theology. By Arthur Michael Ramsey, D.D. Scribners. \$3.50.

The era is from Gore to Temple, and the Archbishop of York writes from intimate knowledge of the leaders of Anglican thought during this period and also of the theological controversies which marked it. The beginning of the era can be seen, Dr. Ramsay thinks, "in the grief which Lux Mundi caused to Liddon," and the end "in the impression of 'datedness'" in the volume *Doctrine in the Church of England*. Here are passed in careful and critical review, attempts at restatement of the doctrines of the Incarnation, the Atonement, the church, the Trinity etc. which came from scholars of all schools of thought, and which are to be found on record in many books coming between the two mentioned above. If only as an introduction to theological writing in the English church since 1900, this book would be of great value to the student of historical theology; but as a clear and comprehensive survey of the movements of thought from the mild, new theology of Gore, through Liberal Protestantism and Modernism to Anglo-Catholicism, and out again, it is here and now highly recommended to those who have any interest in theology at all. The book is based upon the Hale Memorial Lectures delivered in Seabury-Western Theological Seminary.

F. J. MOORE

Values Men Live By: An invitation to religious inquiry. By Morris Keeton. Abingdon. \$3.50.

For over a decade at Antioch College the author has stimulated an interest in religion among students who were at first not at all concerned or expressed an antipathy toward religion. This book explains the secret of his success for he poses significant questions in regard to values and point to plausible answers. Using the major religions as a point of departure, he begins with the question whether all religions are equally true and then deals with beliefs concerning non-attachment, non-injury, retribution, ethical responsibility, providence, ritualism, and finally with matters of prayer and science-religion conflicts. The author presupposes a knowledge of the world's religions and is specific in indicating at the end of each chapter readily available sources as well as books that deal with the philosophical, psychological, and ethical problems that are raised. He also offers a valuable guide to audio-visual aids. A college instructor in the field of religion will gain many important insights into handling his course material more effectively. The layman will find the book a stimulating guide if he does the required reading.

LEE A. BELFORD

The Ladder of Leaning. By Victor Hoag. Seabury Press. \$3.75.

If you are looking for a little book to give to all of your novice teachers and many of your experienced ones, this is the one. Victor Hoag's short chapters reflect the best practical thinking about the church's job, especially for those parishes and missions using The Seabury Series. Read especially the chapters on The Church in Miniature and The Class Observer, but don't miss what he writes about Group Life. Clergy should read it before giving it to teachers.

RANDOLPH CRUMP MILLER

Living with the Seven Words. By John Alexander McElroy. Abingdon. \$2.00.

Dr. McElroy is well-known and highly regarded in Methodist circles. For a decade he occupied the pulpit of the Arch Street Methodist Church in Philadelphia and, since 1959, he has been at Calvary Methodist Church in East Orange, New Jersey. This book is an ideal collection of meditations. There are forty-seven meditations and all are based on the last words of Christ. Dr. McElroy sees in these last words the summation of the life and teaching of Jesus.

WILLIAM P. SEARS

The Vocabulary of the Church. Richard C. White, editor. Macmillan. \$3.50.

This book will help you pronounce Barth and Basle as well as koinonia and ecclesia, but chiefly it will give you the right pronunciation of biblical terms. Over 10,000 terms are here—nothing but their pronunciation in a simple phonetic approach. For any student of religion this book is reliable and helpful.

RANDOLPH CRUMP MILLER

A Good Fight. By Jean Gould. N. Y. Dodd, Mead. \$4.00.

This challenging and very rewarding book tells the story of Franklin D. Roosevelt's conquest of polio. The volume will appeal to Americans who all thrill at the success gained by a valiant fighter who overcomes a powerful foe. Throughout the Roosevelt literature, there have been passing references to the handicap that the man suffered after his fight with polio. Here, for the first time, the full story of F.D.R.'s fight is told.

WILLIAM P. SEARS

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PEOPLE : OPINIONS : EVENTS

Pike

Hits House Committee; Answers Heresy Charge

The Right Rev. James A. Pike, Protestant Episcopal Bishop of California, told the 111th annual diocesan convention in San Francisco that McCarthyism was once more on the rise. He cited the House Committee on Un-American Activities as a contributor to this revival.

In his opening address to 450 clergymen and laymen, he spoke of a grass-roots movement toward McCarthyism, "a movement without a leader." He said, however, that it was well supplied with would-be leaders, whom he described as "small fry." In this group he listed Fulton Lewis Jr., the radio commentator, Gerald L. K. Smith, William F. Buckley Jr., editor of *The National Review*; a Colonel Bundy and "even the chairman of the House Un-American Activities Committee, himself"—Representative Francis E. Walter, Democrat of Pennsylvania.

"None of these have quite what the late Senator McCarthy had as a dynamic — and demonic — personality," Bishop Pike said. "But we can all be fearful that someone will appear."

Bishop Pike paid special attention to the House Un-American Activities Committee. Its controversial film of the City Hall Riots in San Francisco last May, he said, were a "deliberate distortion of events."

He said Congressional committees operated beyond their legitimate scope when their investigations related to "laws designed to punish persons for their thoughts, opinions, religious or ethical view, and chosen associates."

He contended that the House committee had usurped the functions of the police and the judiciary—and had denied its "victims" due process of law.

Despite its name, Bishop Pike said, the committee does not show "the slightest interest in the gross type of un-American activity of violent pro-segregationists—[and] this is real 'aid and comfort to our enemies'—the definition of treason.

"By all means let us try, convict and punish those who can be proven to be traitors and subversives—of the Right or of the Left," he said. "But in our fear of communism let us not use their methods here. To the degree we adopt their [the communists] methods they will already have won."

Bishop Pike also discussed the heresy charges leveled against him by a group of clergymen in Georgia for his published views on the doctrines of the Virgin Birth and salvation through Jesus alone.

He said he firmly believed in the doctrine of the Virgin Birth insofar as it related to the dual nature of Jesus. But as to a "literal belief" in the his-

toric details, he said, he is "agnostic."

He also said he believed "very few Anglicans would assign to perdition" all non-Christians through history.

"I would go so far as to say—and if this is heresy, they can make the most of it—that I could not believe in a God of such cruelty and such irrationality."

In a prepared statement, he called "absurd" an accusation by the Rev. George L. Moore of the First Baptist Church in Walnut Creek, Calif., that Bishop Pike stood "shoulder to shoulder with conspiratorial communists."

New accusations of heresy emanating from the American Church Union, he dismissed as "new mutterings out of Georgia" brought forward by "a small but vocal credal-Fundamentalist group in the Episcopal Church."

He continued:

"They have every right to raise theological questions. I would of course prepare an answer to any charges should such actually come to the House of Bishops."

Subsidy

Rockefeller's Proposal Is Hit From All Angles

Nine New York civic and religious organizations joined in protesting what they described as an "attempt to rush through the New York State legislature the subsidy to colleges and universities proposed by Gov. Rockefeller."

In a joint telegram to legislative leaders in Albany, the nine organizations charged that plans to enact the proposed legislation "without giving the opposition opportunity to be heard" constituted a "grave violation of democratic procedures."

The organizations called for public hearings on all of the various proposals to improve higher education in the state and asked that legislative action be withheld until such hearings have been completed.

The message was signed by the American Jewish Congress; Community Church of New York; Council for Social Action of the Congregation of Christian Churches; New York Civil Liberties Union; New York Society for Ethical Culture; Protestant Council of the City of New York; Public Education Association; United Parents Association; and Women's City Club.

Rabbis Oppose

The New York Board of Rabbis voiced strong opposition to the allocation of public funds for private and parochial education.

Noting with "alarm" recent efforts to obtain funds for such education, the board declared the "religious school clearly is established to serve the sectarian purposes of the sponsoring religious group."

The resolution termed use of public funds for parochial schools "a violation of our understanding of the hal-lowed principle of church-state separation."

"We consider it ultimately harmful to our religious institutions to depend on state funds for the furtherance of their program," it added.

The resolution referred to Governor Rockefeller's recent proposal to grant such funds, and a bill in this connection in the Legislature.

The board reaffirmed its "conviction that sectarian religious principles should be fostered in the home, church and synagogue and that public institutions such as the public schools should be free of such teachings."

"Sectarian practices and observances in the school," it said, "unnecessarily divide, label and embarrass children, and tend to undermine their feelings of security in their own faiths. The public schools must recognize the religious differences in the community and among their pupils."

'Youth Peace Corps'

In a letter to President John F. Kennedy, the Broome County (N.Y.) Council of Churches has urged him to implement a proposal for a Peace Corps of young men and women for service overseas. Described as a plan in which they could fulfill their selective service by working in under-developed nations, the council's Committee on International Affairs stated that it felt this plan to be "a most constructive step to peace."

The proposal has already been weighed in Congress where many of its advantages and pitfalls were dis-

Understanding

A committee of lawyers last month said "the smug attitude of superiority held by the majority of Americans" is a serious bar to improvement of United States relations with other nations.

The report was drafted by a five-member committee of the American Bar Association on relations with lawyers of other nations of which Stephen S. Chandler of Oklahoma City, a federal judge, is chairman.

"Although the need for academic education of the peoples of foreign nations is great," the committee said, "there is a greater need at this time for increasing understanding of our constitution and laws, our philosophy of government and our way of life."

"There is an even greater need to dislodge from our own people the smug attitude of superiority held by the majority of Americans. An understanding by Americans of other peoples is also necessary before we can expect them to understand us."

cussed. At a hearing in December, representatives of religion groups, government and voluntary agencies voiced their interest but cautioned that it would need careful development.

The argument that such a Corps should be an alternative to selective service met with mixed opinions. It was pointed out that young people "dragooned" into the program by the threat of otherwise serving in the armed forces "might not provide happy or efficient workers."

Among Protestant representatives at the session were Colin Bell, secretary of the American Friends Service Committee, and Dr. Harold Row, director of the Brethren Service Committee and a member of the Board of Managers of Church World Service. Both stressed the need for careful training and the selection of sound programs.

[NCC]

Spellman

Parochial Voice Attacked By Protestants, Jews

The Rev. W. Hubert Porter, associate general secretary of the American Baptist Convention, said in a recent statement:

"It is most unfortunate that a leading Cardinal of the Roman Catholic Church [Spellman] would attack a position to which President-elect Kennedy pledged himself repeatedly before nation-wide audiences during his successful campaign for the Presidency: not to use public funds for parochial schools."

At an Archdiocesan meeting Cardinal Spellman assailed a plan by the President-elect's task force on education to give \$5,840,000 to public elementary and high schools over four and a half years. No such aid should be given, the Cardinal said, unless it goes to private and parochial schools on an equal basis with public schools.

Mr. Porter disagreed strongly. He said: "I believe that the use of the public treasury for the support of any sectarian purpose is a violation of a basic liberty which is essential to our American heritage, for it employs the power of Government in coercing many citizens to support religious objectives of which they cannot conscientiously approve."

Other Protestant leaders joined him.

Jewish Groups vs. Spellman

Five national Jewish organizations and a Protestant group for the separation of church and state took issue with Cardinal Spellman's attack on a proposal for Federal aid to education.

The Jewish organizations commented: "We deem the maintenance and furtherance of the Jewish religion to be the responsibility of the Jewish community, a responsibility which we have no desire to impose upon the American taxpayer."

The comment was signed by officials of the American Jewish Congress, the

Kennedy and Rome

A Protestant expert on national affairs has predicted that President John F. Kennedy as a Roman Catholic "is likely to bend over backward to avoid even the appearance of yielding to ecclesiastical pressure" from his own or any other church.

"Indications are that President Kennedy is a man of independent judgment who would resent and resist attempts by any group to exercise undue influence on the way in which he carries out the responsibilities of his office," asserted Dr. Robert E. Van Deusen of Washington, D. C. As a result, he told the National Lutheran Council's 43rd annual meeting, Francis Cardinal Spellman's recent criticism of his position on federal aid to education "will probably strengthen the President's stand that such aid should be confined to public schools."

He said he expected a "discernible increase" in the prestige and influence of the Roman Catholic Church as the religious group to which the President belongs, including "such obvious assets as new publicity and other more subtle relationships."

However, he stressed, this does not mean that the Catholic Church will have special influence on President Kennedy's administrative policies and decisions. "The forthrightness of his campaign declarations in this respect places him in a situation where any intimation that they were not being strictly adhered to would arouse a storm of protest," he said.

"In future Presidential elections," he concluded, "a Roman Catholic nominee for the Presidency or Vice-Presidency will probably be judged not so much on the fact of his church affiliation as on his public statements, and even more on his record regarding specific church-state issues." [NLC]

Jewish Labor Committee, the Jewish War Veterans, the Union of American Hebrew Congregations (Reform) and the United Synagogue of America (Conservative).

Americans United Attack

At an open house of Americans United for Separation of Church and State at the New York chapter's new headquarters, 17 East Forty-eighth Street, Dr. W. Stanley Rycroft, chapter president, said the Cardinal had done a disservice to his own church and the nation by attacking the plan.

Federal aid to parochial schools would be a direct violation of the Constitution, he said.

Tax Funds

N. Y. Protestants Oppose Parochial School Benefits

The Protestant Council of the City of New York recently voiced strong opposition to the use of tax funds for religious educational institutions.

In a statement and resolution released by Orrin G. Judd, a former State Solicitor General and chairman of The Protestant Council's board of directors, the council recorded its "complete opposition" to the various proposals being offered to the New York Legislature to use "public money exacted from all taxpayers to aid, maintain, or expand sectarian or denominational institutions."

In a resolution passed in an "emergency meeting" of the Council's Christian Social Relations Department executive committee, the Protestant Council said it "protests all such proposals as invasions and evasions of the mandatory prohibitions of both the New York and the United States Constitutions and of the sound and basic American doctrine, policy, and tradition of the separation of Church and State."

"All such proposals are, in ultimate analysis and consequence, proposals to force from all taxpayers gifts and contributions toward the running expenses and enlargement of religious institutions."

The Protestant Council's statement said the 1,700-church agency "reaffirms its support of the American system of providing public education for all, regardless of race, creed, national origin, or economic status."

Federal Aid

Lutheran Opposes R. C. Parochial Schools Efforts

Dr. Paul C. Empie of New York, executive director of the National Lutheran Council, in a report to its 43rd annual meeting voiced the hope that the election of Sen. John F. Kennedy, a Roman Catholic, as President of the United States "will lay at rest once and for all any suggestion that an otherwise qualified American be barred from public office merely because of his religious faith or affiliation."

A Church-State issue "which long has been debated and which will become even more controversial in the years immediately ahead," according to the Lutheran churchman, is the proposal that public funds be allocated to support schools conducted by religious organizations.

Indicative of this, he noted, was the criticism which Francis Cardinal Spellman of New York leveled at a proposal by President Kennedy's task force on education that Congress enact a \$5,840,000,000 program of federal aid to public schools.

Peace Award

A long-time contributor to THE CHURCHMAN was honored on January 26 at the 37th Annual Dinner of the War Registers League at the Fifth Avenue Hotel, New York, when Miss Tracy D. Mygatt received a Peace Award presented by the Rev. A. J. Muste. The scroll reads:

"Charter member of the War Registers League, writer and speaker, leader and friend, she has given unstintingly of herself in lifelong devotion to the struggle against war and for a peaceful world."

The other recipient of the award, couched in similar terms, was Miss Frances Witherspoon, Miss Mygatt's close friend, collaborator, and colleague in numerous pacifist activities since 1914. Their brief addresses before an enthusiastic audience, vividly called to mind some of these activities, such as the 1919 Christmas Day "Amnesty Parade" they organized starting from New York's Church of the Ascension. This—thanks in part to police brutality—apprised the country of the situation of the conscientious objectors, then under 30-year prison sentences. Tracy Mygatt, currently serving as New York Secretary of the Campaign for World Government, Inc., also pleaded for the establishment of World Federation to replace present world anarchy.

Mr. Murray Kempton, columnist of The New York Post, and Mr. Bayard Rustin, the latter recently returned from a conference of the War Registers International in India, stirred the audience with talks on peace.

Cardinal Spellman was quoted as saying: "It is unthinkable that any American child be denied the federal funds allotted to other children which are necessary for his mental development because his parents choose for him a God-centered education."

President Kennedy is on record as having said: "Federal aid should only go to public schools. The principle of church-state separation precludes aid to parochial schools, and private schools enjoy the abundant resources of private enterprise."

Dr. Empie said many Protestant leaders share Roman Catholic concern regarding the "increasing secularization" of education in public schools and wish there were some way of providing a "God-centered education" in them.

"However," he declared, "should the term 'God-centered education' become explicit in terms of curriculum, one would wrestle hopelessly with sectarian viewpoints which require a certain amount of indoctrination."

In the pluralistic society of the United States, he added, religious in-

doctrination in public schools or at public expense is "out of the question."

"Many Protestants fear that federal aid to parochial schools, be they Roman Catholic or Protestant, would greatly weaken and impair the public school system which for the last century has provided a powerful and constructive influence in support of the American traditions," he said.

[NLC]

Church-State

Use of Public Funds Demands Integrity, Alertness

A statement was submitted to the National Lutheran Council's 43rd annual meeting by its Social Trends Committee, headed by Dr. Harold Haas of New York. The statement on "Church Hospitals and the Hill-Burton Act" represents one phase of a study requested by the council on common practices which may violate the principle of separation of church and state.

(The Hill-Burton Act provides grants on a matching basis to assist in the construction of hospital, clinic and other medical facilities. Since 1948, appropriations have been made available for public and non-profit facilities. Amendments in 1954 provided for the construction of hospitals for chronic care, nursing homes, diagnostic centers and rehabilitation facilities.)

"The success of a Church-State relationship so delicate and complex will stand or fall upon the alertness and integrity of the citizens and churches concerned," the statement declared.

[NLC]

Ireland's Mr. Boland at UN

Frederick H. Boland, President of the United Nations General Assembly, urged Roman Catholic teachers in New York to take the offensive against "atheistic communism."

Mr. Boland, Permanent Representative of Ireland at the United Nations, spoke at the seventeenth annual Archdiocesan Teachers Institute. More than 1,200 teachers from 102 Catholic high schools attended.

The attitude of the average communist is one of complete dedication to the cause," he said. "A primary aim of our Catholic education must be to instill an even greater dedication, an even stronger sense of mission."

Contending that the most dangerous internal weakness of Western civilization "is that we have too many opinions and too few convictions," he said:

"There are thousands of young intellectuals to whom the idea of freedom means nothing because, having been deprived by their education of any idea of God and having no firm conviction to put in its place, freedom for them simply means existence without purpose and life itself has become flat, stale and unprofitable."

No Oath

Civil Liberties Union Wins in N. Y. and Cal.

A California law that requires declarations of loyalty from organizations seeking to use public school facilities was held unconstitutional by the State Supreme Court.

The court ordered the school boards of Los Angeles and San Diego to open school auditoriums to meetings of the American Civil Liberties Union without first demanding assurance that the organization does not advocate violent overthrow of the Government.

The code also requires applicants to declare that they did not advocate such overthrow and were neither communist-front nor communist-action organizations.

The four-to-three opinion, written by Justice Maurice T. Dooling Jr., said that this requirement acted as "a prior restraint on the rights of free speech" and might also "prevent lawful assemblies and the lawful exercise of free speech upon an erroneous (even if plausible) finding . . . that the applicant intends to engage in unlawful assembly and unlawful speech."

The opinion observed that in the struggle against the communist threat "we must be careful not to adopt the communist methods."

The New York City Board of Education has abolished the compulsory written loyalty oath for graduating high school seniors. Adopted in 1917, it was never seriously challenged until last spring, when a number of students refused to sign on grounds of conscience.

In place of the signed oath, the school system is substituting the non-compulsory "Ephebic Oath," now recited at municipal-college graduation ceremonies, which binds students to "support and uphold" the constitutions and laws of the city, state, and nation.

The NYCLU, which had planned to take the compulsory oath to court if necessary, said that millions of students over the years had had no idea of what they were signing.

"It had no meaning," said NYCLU Executive Director George E. Rundquist. "Why the high school students should have been singled out for this oath is beyond any reasonable man's comprehension."

Bible Belt Dissent

The state chairman of the Florida Civil Liberties Union told a Tampa audience that Florida will be the first "Bible Belt state" to refute Bible teaching in public schools.

Howard Dixon of Miami, the attorney who fought against religious teachings in Dade County schools, said Florida's Constitution upheld his organization's belief that religious education should be confined to the churches.

Dixon maintained that the basic teaching program in public schools, with its teaching of the Bible, crossed the basic rights of all faiths and should not be tolerated.

Cuba

Difficulties Include R. C.

Priests' Active Opposition

Defense Minister Raul Castro, renewing the Cuban regime's anti-clerical campaign, charged last month that Roman Catholic priests are actively engaged in conspiratorial activities, including delivery and setting off of bombs.

The fiery brother of the prime minister cited as a specific example a priest who he said was caught several months ago in the act of placing a bomb at a munitions depot.

The defense minister spoke at a demonstration of student support that had been called by the government-controlled Associated Rebel Youths.

"Cuba yes, priests no," the students shouted.

Revolution reported that the Rev. Father German Lence, described as a Pro-Castro Catholic priest, was attacked by a bottle-wielding foe of the premier and the assailant in turn was seized by a crowd that beat him and handed him over to "revolutionary justice."

The incident took place in the town of San Fernando de Camarones, Las Villas Province.

The Miami Herald says an estimated 2,000 to 4,000 Cuban rebels now are operating in mountain areas of Cuba against the Fidel Castro regime.

This is how the Herald sizes up rebel strength in Cuba:

The rebels are receiving adequate supplies of arms and food, some by air drops from planes based in the Caribbean. But their activity is poorly coordinated.

Rebel forces have been growing steadily for several months, in the cities and the hills, in proportion to Castro's loss of prestige and the increasing opposition of the Roman Catholic Church to his dictatorship.

However, Castro still is popular with the bulk of Cuba's peasants.

Hungarian Priests Arrested

Hungarian security authorities arrested six priests, three monks, a former countess and a former army captain last month on charges that they had taken part in a plot against the state, the Budapest radio reported. This was reported in a Reuters dispatch.

Except for a Roman Catholic priest from Pecs and a Cistercian monk from Szekesfeharvar, all those arrested were from Budapest.

The city of Pecs, where one of the

arrested priests, the Rev. Ferens Csonka lived, was controlled for several days by insurgents during the 1956 Hungarian uprising. The rebels established a radio station there and maintained contact with Western countries until communist forces re-established control in the city. The city is in the center of a coal-mining district near the Yugoslav border.

Vicar Thrown Out

The Rev. John H. Teeter, vicar of the Episcopal Church of the Good Shepherd and vice president of the Lynchburg, Va., NAACP, was forcibly ejected from Corporation Court last month when he demanded to sit in the section of the court reserved for Negroes.

St. Patrick

History Supports Claim He

Was Not Roman Catholic

Contrary to a seeming general acceptance outside the Church of Rome, which must be pleasing to her, that Patrick was one of her outstandingly successful sons, the truth cannot be over-emphasized that history does not support that popular view.

While it cannot be gainsaid the Roman Church may have a good reason

The Ethic of Jesus in the Teaching of The Church

JOHN KNOX

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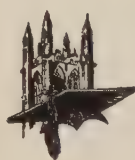
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to be justly proud to be associated with the outstanding success of the patron saint and apostle of Ireland whose people in this day and generation are predominantly loyal and obedient sons and daughters of the Papal See, nevertheless there are many Anglicans in England, Scotland and Australia who humbly share with their own brethren in Ireland a deep sense of gratitude for the life and achievements of that noble soul.

The saint's life and work are fittingly commemorated in Ireland by the Roman and Anglican communions who both erected cathedrals in honour of him.

About A.D. 403, a youth of 16 was kidnapped by slave dealers after one of their adventures in the Clyde valley. He was named Succoth, whose noble birth was said to have "gained for him the surname of Patricius, or Patrick." (Lane.) Of great importance is the record that Patrick's father and grandfather were both priests of God, which strengthens the belief he received an intellectual training from an early age.

After six years of captivity in northern Ireland, where he was forced to tend cattle, Patrick escaped. For a second time he was made prisoner by pirates, who took him to Gaul, where Christian merchants took steps to restore him to his friends.

In the freedom and quietude of his father's parish he had time to ponder over his adventures. We can be sure Eucharistic devotion had taught Patrick

the truth that God knocks at the door of human hearts; that He does not just "barge in." That that noble soul responded to the gentle knocking and unlocked the door for the Holy Spirit to enter to inspire him to undertake a life mission of service is now history.

Let us conclude by quoting from the Reverend C. Arthur Lane in his "Illustrated Notes on English Church History":

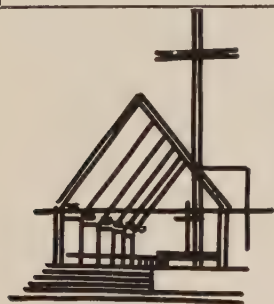
"The heathenism of the Irish people among whom he (Patrick) had been enslaved troubled him greatly, and he longed to be the means of converting them to the Christian faith. For that purpose his father sent him to Gaul to be taught in the schools of Tours, Auxerre, and Lerins. In due time he was consecrated 'Bishop of the Irish.' Thus commissioned, and accompanied by twelve friends, he landed A.D. 432 at the place where the town of Wicklow now stands.

"Proceeding northwards, he had the good fortune to convert Sinell, King of Leinster, the very chief who had expelled Palladius, and after a few years met with such success as to be able to establish the See of Armagh, which has ever since been the chief bishopric of Ireland.

"Before S. Patrick died, he had organized a thoroughly efficient ecclesiastical system in the isle of Erin, with monasteries governed by native clergy, which became centers of education, refinement, and missionary enterprise.

"After his death the church in Ireland appears to have lost ground, and to have been indebted for revival to the bishops of the British (i.e., Welsh) Church."

Claude Sobey
The Anglican (Australia)



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Realities Faced By Protestant Leadership

Two of New York's leading Protestant ministers took a hard look at the mounting clamor for the reunion of Christendom and, in effect, called for the application of the soft pedal.

They were the Rev. Dr. John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian Church, and the Rev. Dr. Lawrence L. Durgin, minister of the Broadway Congregational Church.

In his sermon Dr. Bonnell hailed the "ever-growing" measure of understanding and goodwill between leaders of the Roman Catholic and Protestant faiths.

"The Roman Catholic Church," he told his congregation, "has never retreated a single step from the demand of unconditional surrender on the part of Protestants. We should seek better to understand each other's beliefs, to respect each other's beliefs, to respect each other's convictions while at the same time acknowledging frankly that in the foreseeable future there are no grounds for hope of organic union."

Turning to a proposal made in San Francisco calling for the organic union of four communions, Dr. Bonnell said that "even there we must be prepared to face delays and disappointments."

Dr. Durgin devoted most of his sermon to the San Francisco plan and warned of inherent dangers in "too much clamoring for reunion."

Donegan Asks Spiritual Unity

The Right Rev. Horace W. B. Donegan, Bishop of the Protestant Episcopal Diocese of New York, said that the reunion of Christendom could best be achieved by cultivating a "spirit of unity" and cooperation rather than by the formal fiat of organic union.

He addressed the seventy-fourth annual dinner of the Church Club of New York. "The one and only intolerable disgrace is that the servants of Christ should fail to love and trust one another whatever their differences," he said.

Dr. Heuss: 'Shallow'

The most outspoken criticism was voiced by the Rev. Dr. John Heuss, rector of Trinity Protestant Episcopal Church, New York.

In his sermon Dr. Heuss described the so-called "Blake-Pike" merger proposal as unrealistic, confusing, shallow and at times bordering on "fuzzy-headed thinking."

"The historic and apostolic ministry is not merely a convenience. It determines the nature of the church. There can be no reunion of the Episcopal Church until the question of 'the apostolic succession' is accepted by those who would reunite with us," he said.

Dr. Aldrich

Staunch Liberal Churchman Dies; 'Open Door' Heart

Rt. Rev. Donald Bradshaw Aldrich, rector for twenty years of the Protestant Episcopal Church of the Ascension in New York City and former Bishop Coadjutor of the Episcopal Diocese of Michigan, died of a heart attack Jan. 18, at age 70, in Dennis, Mass. He retired as Dean of the Chapel at Princeton University in 1955.

"Our Doors Are Always Open," a sign in front of the Church of the Ascension tells passers-by. Those doors are open night and day, because Dr. Aldrich persuaded his congregation to remove the locks and throw away the keys. This was among his first acts as rector of the church, to which he was called in September, 1925.

The recent widespread revival of a ministry of spiritual healing in the Episcopal Church was perhaps presaged in 1930, when Dr. Aldrich quietly instituted a healing service during the Lenten season.

When Dr. Aldrich came to New York from St. Paul's Cathedral in Boston, where he had been assistant to the Dean, he took a pulpit that had been occupied for thirty years by Dr. Percy

Stickney Grant. Dr. Grant and the Right Rev. William T. Manning, Bishop of the diocese of New York, had squabbled publicly over theology and practice, Dr. Grant taking the liberal side.

As a consequence of this dispute, the bishop had remained away from the Church of the Ascension. But he entered the church again after the death of Dr. Grant and sat one day with folded hands beneath a painting of the Resurrection, while the youthful Dr. Aldrich extolled Dr. Grant and then proclaimed his own liberal position.

In the next few years he at times made declarations that did not fall sweetly into the ears of the more thoroughly orthodox.

"I am in accord with a friend of mine who said he got his Apostolic succession from his grandmother," he once told his congregation. On another occasion he called Adam a mythological figure.

Within a few days after Bishop Manning publicly affirmed the distinctiveness and historical continuity of the Episcopal ministry, Dr. Aldrich said:

"Other orders of the ministry than that of the Episcopal Church have equal historical and scriptural warrant with our own."

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'Subversives'

ESCRU Backs Refusal to Investigating Committee

The Episcopal Society for Cultural and Racial Unity voted full support of the Rev. Theodore R. Gibson, Miami, in his refusal to cooperate with the Florida Legislative Investigation Committee looking for so-called "subversives." The ESCRU national convention, held in Williamsburg, Va., declared that it "recognizes and supports the witness of Mr. Gibson in his refusal to submit to reasonable demands of a legislative committee in Florida."

The Florida Supreme Court recently upheld a six-month jail term given Mr. Gibson because he refused to reveal NAACP membership lists to the committee. He is president of the Miami NAACP and rector of Christ Episcopal Church there.

The Rev. Mr. Gibson told the committee it was trying to discredit and destroy the NAACP under the pretext of looking for "communists" and "subversives." ESCRU declared that "churchmen must resist with all their strength any efforts to require ultimate obedience to any law or custom which is contrary to the will of Christ, or would harm any of his people."

Gibson's attorneys are appealing his conviction to the U. S. Supreme Court. This court already had under consideration the case of Carl Braden, Louisville, Ky., an Episcopalian under a year's sentence for refusing to cooperate with the U. S. House Committee on Un-American Activities.

Braden has also been summoned before the Florida committee which caused the jailing of Mr. Gibson. Bra-

den was served with a subpoena while discussing Mr. Gibson's case with members of the Volusia County NAACP in Daytona Beach, Fla.

Readers will recall that Carl Braden and his wife, Anne, were jailed on sedition charges a few years ago when they helped a Negro family buy a house in a segregated suburb of Louisville. After this experience, Mrs. Braden wrote "The Wall Between," which was runner-up for the National Book Award in 1958 and is being published in several languages.

Poland

Religion To Be Taught Outside The Schools

A resolution calling for reform of Poland's elementary and secondary school systems was adopted at the seventh plenary meeting of the Central Committee of the Polish United Workers Party in Warsaw. The resolution was based on a report on education submitted by the Political Bureau of the Central Committee. In the section on religious instruction in the Polish public school system, the report stated:

"The school in People's Poland is a lay school. Its task is to educate enlightened, unprejudiced and rationally-thinking citizens.

"Our state considers religion to be the private concern of its citizens. The state authorities create no obstacles for any parents who want their children to be taught the principles of religion. But it is in the interest of the sound process of teaching, in the interest of all unbelieving parents, that children should receive religious instruction

outside the school. Religious instruction at school introduces a division of children harmful socially and pedagogically, creates the framework for fanaticism and intolerance, opposes religious beliefs to the axioms of science, and thus hampers the school in carrying out its main and fundamental duty of providing youth with modern science and preparing it for professional work. It should be stated with satisfaction that ever-growing numbers of parents, believers included, show understanding for the requirements and principles of schooling and consider religious instruction outside school to be a much more proper and better solution."

POLAND: Relief With Political Implications Rejected by Church

Sharp criticism has been expressed by the Council of the Evangelical Church of the Augsburgian Confession in Poland toward some relief projects which are carried on "without the knowledge of the church leaders, without making any agreement with them, or even against their wishes."

The criticism was leveled in a statement signed by Bishop Andrzej Wautula, Dr. Woldemar Gastpary, synod president, and others.

Lutheran World Federation News Bureau has explained that occasions have arisen when parcels from Western Germany bore labels with the words "East Prussia still belongs to Germany," or "we don't forget you." Obviously, LWF remarked, "this sort of thing creates additional difficulties for the little Lutheran Church in Poland, which already has a hard task to maintain its witness and its work in a Catholic environment, and is in a particularly delicate relation to the state because of its historic link with Germany." [EPS]

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Films

'Religious' Films Not Religious: Rev. M. Boyd

The Rev. Malcolm Boyd, Protestant Episcopal chaplain at Colorado State University, said last month that the motion pictures "Cat on a Hot Tin Roof" and "Separate Tables" reflected more basic religion than "religious" spectacles like "The Ten Commandments."

Good religious films, in the opinion of Mr. Boyd, are those that deal "realistically, poetically, probingly and unerringly with the human condition" and "pose the right, hard questions about the meaning of life, suffering, and joy."

He also listed the following films as having what he described as a "decided religious dimension": "Room at the Top," "La Strada," "Hiroshima, Mon Amour," "On the Beach," "The Cousins," "Twelve Angry Men," "La Dolce Vita," "The Savage Eye" and "Wild Is the Wind."

He addressed the annual three-day meeting of the broadcasting and film commission of the National Council of Churches held in Riverside Church.

He is the author of several books on modern mass media including "Crisis in Communication" and "Christ and Celebrity Gods."

Mr. Boyd stressed the importance of correcting "mass media stereotypes that convey or perpetuate false or distorted religious images."

He warned that too often "publicity images" of religion are carried over into real life.

"We have frequently stood by and witnessed the spectacle of churchly kudos being bestowed upon artistic and religious trash in the form of very bad movies that are dubbed 'religious' merely because they deal with Biblical subjects or sentimentally pseudo-religious themes," he said.

The clergyman charged that the church has adopted "an obvious double standard in dealing with the motion picture industry."

"This," he added, "is revealed by its tragic and not infrequent banal, sentimental slush-thought on the subject of the cinema. Hard Biblical and theological honesty is called for."

The executive board of the Protestant film commission voted to divest the commission of its West Coast office. The office has been vociferous in asserting there has been too much "sex and violence" in recent Hollywood movies. The action was reported by Mrs. Theodore O. Wedel, chairman of the commission.

The controversy centers on this issue: Should the national council attempt officially to influence the content of entertainment films? Those who think it should proposed that the commission set up a "reviewing process." This was opposed by a group that believes the council would thus be setting up an agency similar to the Roman Catholic Legion of Decency and moving toward the area of film censorship.

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The traditional Protestant position has been against censorship or boycott and for education of the public to be more discriminating in selecting its film fare.

Mr. George A. Heimrich, director of the coast office, on the other hand, has stated that the time has come for Protestants to speak out against Hollywood pictures that emphasize sex and violence.

Rating of films and film scripts, a National Council official said, "goes against the traditional Protestant stand against pre-production censorship, and it is exceedingly unlikely that the council would alter that tradition."

He pointed out that a report by the Mass Media Study Commission, approved by the council last June after two years of work, specifically opposed efforts at censorship.

TV Spy Film Cancelled

An hour-long television drama based on alleged Soviet spy ring activities in this country was canceled by the Columbia Broadcasting System.

The drama, entitled "The Spy Next Door," was scheduled to be shown on "Circle Theatre."

Max Banzhaf, vice president of advertising and public relations for the Armstrong Cork Co., the sponsor, said the network had become sensitive about televising a Soviet espionage story in the light of developments in United States-Soviet relations.

He said the broadcasting system had reminded him that the White House and State Department had ordered revised a speech by Adm. Arleigh A. Burke, chief of naval operations. The speech was reported to mention U. S. relations with the Soviet Union.

Highlander Seminar

Myles Horton, Director of Highlander Folk School, Monteagle, Tenn., announced that an Inter-American Adult Education Seminar will be held at the school March 20-25. Adult education leaders from South and Central America, the Caribbean and Canada will be participants. The Seminar is being sponsored by the Residential Adult Education Section of the Adult Education Association of the U. S. A. and the Center for the Study of Liberal Education for Adults. Participants from university, governmental and volunteer agencies in the Americas will consider problems related to the education of adults in periods of social transition.

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Potent Words

Poison in Democracy

▲ THE HON. JAMES ROOSEMENT, U. S. Congressman, recently wrote a letter to his colleagues about the abolition of the Un-American Activities Committee. He said:

"Apart from accomplishing nothing constructive, the committee has done positive damage to this House — and to this nation. It has helped to poison the invigorating atmosphere which once encouraged the flourishing of democratic dissent. It has blackened our reputation abroad, and at home it has frightened into silence citizens who may have something important to say. Its methods have been reprehensible . . . Some day — very soon, I hope — there will be enough of us in this House to relegate the committee to the dustbin of history."

Political Meddling

▲ THE REV. E. D. CORONADO, writing in the Philippine monthly, The Christian Register on "The Recent U. S. Elections and the Roman Catholic Church," said:

"Has not the Roman Catholic hierarchy in the Philippines consistently engaged in political meddling? What does it mean when the Roman church's pulpits in our country are converted into platforms for political campaign speeches for or against certain candidates? What does it imply when the Roman Church endorses a candidate or candidates of its own choice? Truly, the Roman Catholic Church's thinking and attitude is a far cry from that of the Protestants in handling affairs that rightly pertain and belong to the state. . . . The Roman Church tries every possible means to dominate the state at the expense of Christian fellowship and brotherhood."

State Conscience: The Church

▲ PROF. JOHN G. MCKENZIE, writing in the British Weekly on "The Church Must Not Be Muzzled," said:

"Can the church as represented by her leaders and ministers feel it her duty not to influence political decisions? What is the function of the church in her collective capacity in a community? Is it not to be the conscience of the state and community? She must not attempt to be the mind of the state; but if she fails to be the conscience of the state she is failing in her civic function. The criticism of the Roman church is that she attempts to be the mind of the state."

Dr. Uphaus Served

▲ ZIONS HERALD, Methodist monthly published in Boston under the editorship of Dr. Warren C. Carberg, commented on Dr. Willard Uphaus's release from a N.H. jail:

"It is beyond the comprehension of this writer to envision Dr. Uphaus as engaged in plotting for the overthrow

of our government by force or in any other way. He has received the full support of Methodism and many other religious denominations. His wonderful witness for freedom of conscience during his year's ordeal has intensified this support and his name has become a symbol in this country and abroad where previously he was unknown. We sincerely hope that during the coming year the State of New Hampshire will change its official stand on Dr. Uphaus both for its own sake and for his. We salute Judge Grant for his courage and integrity in denying the petition of the

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Morning Prayer and Sermon, 11

Wednesday, Holy Communion, 4:30 p.m.

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Rev. Terence J. Finley, D.D., Rector

8 and 9:30 a.m. Holy Communion

9:30 Church School

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and Saints' Days 8 a.m.; Thurs. 12:10 p.m.

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Wed. 12:10 p.m. Church open daily for prayer.

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Daily ex Sat HC 8, Thurs 11, HD 12:10;

Noonday ex Sat 12:10.

attorney general to continue the imprisonment of this courageous man. Let us hope it means the death of McCarthyism in New Hampshire forever."

Peace or . . .

▲ **DR. RALPH W. SOCKMAN**, addressing a group of Tampa (Fla.) Business men, said:

"I do not agree with those who say the churches have no business interfering in world affairs, that the churches' only business is saving souls. If we don't stop some of these world trends there aren't going to be any souls to save. We face either peace or total destruction."

Posterity Benefits

▲ **THE REV. THEODORE GIBSON**, head of the Miami NAACP branch, and rector of Christ Episcopal Church there, is appealing to the U. S. Supreme Court a 6-months jail sentence for defying the Florida legislative committee. He said:

"I shudder to think what would happen if the segregationists could get their hands on the membership lists of an organization like the NAACP. I don't look at this as a personal matter at all, but rather as something which concerns all posterity."

BOOKS RECEIVED

- Brother Solomon**, Martyr of the French Revolution. By W. J. Battersby. Macmillan. \$6.00
The Quest of the Best in Education. By David R. Porter. Sowers Prtg. Co. Lebanon, Pa. \$1.75 (paper) (\$1.50 ea. for 3 copies or more)
The Dynamics of Liturgy. By H. A. Reinhold. Macmillan. \$4.75
The Eucharistic Memorial. By Max Thurian. John Knox Press. \$1.75 (Paper)
The Cathedrals of England. By Batsford and Fry. Macmillan. \$3.75
Arnold Bennett & H. G. Wells. By Harris Wilson. Univ. of Illinois Press. \$3.50

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 and other newsstands

In Boston

Old Corner Bookstore, 50 Bromfield St.

In Chicago

Post Office News, 37 West Monroe St.

In Cincinnati

Church Book Stall, 525 Walnut St.

In San Francisco

Morehouse-Barlow Co.
 261 Golden Gate Ave.

In St. Petersburg

Ackerman's, Central between 3rd & 4th

In Washington

Cosmopolitan News Co.
 603 - 15th St., N.W.

The Intelligent Agnostic's Introduction to Christianity. By Eugene Rolfe. Macmillan. \$5.00

Love is a Spenchthrift. (A Book of Meditations for the Christian Year) By Paul Scherer. Harper. \$3.75
African Development and Education in Southern Rhodesia. By Franklin Parker. Ohio State Univ. Press. \$1.75 (paper)

Seven Words To the Cross. By Robert F. Jones. John Knox Press. \$2.00

Grace and Glory. By E. L. Mascall. Morehouse-Barlow. \$2.25

The Limits of Reason. Religious Perspectives. By George Boas. Edited by Ruth Nanda Anshen. Harper. \$3.75

Religion In the Old Testament. By Robert H. Pfeiffer. Harper. \$6.00

How Jesus Became God. By Conrad Henry Moehlman. Philosophical Library. \$4.75

The Minister's Handbook of Dedications. William H. Leach, Editor. Abingdon Press. \$2.00

The Ethic of Jesus in the Teaching of the Church. By John Knox. Abingdon Press. \$2.00

The Greatest Problem And Other Essays. By F. L. Lucas. Macmillan. \$5.00

India and the United States. Edited by Selig S. Harrison. Macmillan. \$5.95

The Shape of Death. By Jaroslav Pelikan. Abingdon Press. \$2.25

Confessions of a Conformist. By Morris Freedman. W. W. Norton. \$3.75

What is Philosophy? By Jose Ortega y Gasset. W. W. Norton. \$4.50

The City Church, Death or Renewal. By Walter Kloeztli. Afterword by Charles Y. Glock. Muhlenberg Press. \$3.75

Every Tribe and Tongue. Edited by Elsie C. Pickhard and Louisa R. Shotwell. Friendship Press. \$1.00 (Paper)

Earth's Remotest End. Foreword by Billy Graham. By J. C. Pollock. Macmillan. \$5.95

Never Forget to Live. By Halford E. Luccock. Abingdon Press. \$2.00

Hear Our Prayer. A Book of Prayers for Public Worship. By Roy Pearson. McGraw-Hill. \$3.75

The Secret Sayings of Jesus. The Gnostic Gospel of Thomas. By Robert M. Grant. Doubleday 95c (paper)

The Damnation of Theron Ware. By Harold Frederic. Doubleday. 95c (paper)

Shooting Sharpeville. The Agony of South Africa. By Ambrose Reeves. Houghton Mifflin. \$3.50

The Minister as Marriage Counselor. By Charles William Stewart. Abingdon Press. \$4.00

Finding God's Healing Power. By Gertrude D. McKelvey. Lippincott. \$3.50

The Healing Ministry in the Church. By Bernard Martin. John Knox Press. \$3.00

One Lord, One Church. By J. Robert Nelson. Seabury Press. \$1.00 (paper)

Ethics and the Gospel. By T. W. Manson. Charles Scribner's Sons. \$2.75

I Walked With Heroes. The autobiography of Gen. Carlos P. Romulo. Holt, Rinehart & Winston. \$5.00

The English Bible. A History of Translations. By F. F. Bruce. Oxford Univ. Press. \$3.75

The Mind of the Oxford Movement. By Owen Chadwick. Stanford Univ. Press. \$4.25

The Four Gospels as One. By David H. Yarn, Jr. Harper. \$3.95

Thirty-Eight Years in the Parsonage. By Ada Mae Elkins. The William-Frederick Press (NYC) \$3.00

Man and Leisure. A Philosophy of Recreation. By Charles K. Brightbill. Prentice-Hall. \$6.50

Psycho-Cybernetics. A New Way to Get More Living Out of Life. By Maxwell Maltz, M.D. Prentice-Hall. \$4.95

India and the West. Pattern for a Common Policy. By Barbara Ward. W. W. Norton. \$4.50

Native to the Grain. A Novel. By George Troy. Harcourt, Brace. \$3.95

Oswald Garrison Villard. Liberal of the 1920s. By D. Joy Humes. Syracuse Univ. Press. \$4.50

Henry A. Wallace. Quixotic Crusade 1948. By Karl M. Schmidt. Syracuse Univ. Press. \$5.50

Children's Hopes and Dreams Around the World. Compiled by Helen Clarke. Dietz Press. \$1.00 (paper)

CHILDREN'S BOOKS RECEIVED

There Is A Dragon in My Bed. And Other Useful Phrases in French and English. By Sesyle Joslin and Irene Haas. Harcourt, Brace. \$2.25

The House in Turner Square. By Ann Thwaite. Harcourt, Brace. \$2.95

Pippen's Palace. By Madye Lee Chastain. Harcourt, Brace. \$3.00

Edward and the Horse. By Ann Rand and Olle Eksell. Harcourt, Brace. \$3.00

PAMPHLETS RECEIVED

Ethics of the Eichman Case. By Dr. Oscar Handlin. American Council for Judaism, 201 E. 57th St., New York 22. Available free.

The South African Tradition. Info. Service of South Africa. 655 Madison Ave. NY 21. Free.

Concerning Further Promotion of the Peaceful Unification of the Fatherland. General Assn. of Korean Residents in Japan. Dem. People's Republic of Korea. Free.

The Mine Mill Conspiracy Case. By Sidney Lens. Intro. By Norman Thomas. Mine-Mill Defense Comm., 941 E. 17th Ave., Denver 18, Colo. Free.

Premier Chou En-lai's Interview with British Correspondent Felix Greene. Far East Reporter, P. O. Box 1536, New York 17. 25c

1000 Games and Stunts. By Harry D. Edgren. Abingdon Press, Nashville 2, Tenn. 50c

Whither Goest Thou, America? and Mixed Marriages. Both by Rev. W. E. R. O'Gorman, P. O. Box 1053, Glendale 5, Calif. 20 copies for \$1.00

The Church and Human Need. Church World Service, 475 Riverside Dr., N.Y. 27. Free.

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